THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science, &c.

***Commenced on the Queen's Commemoration Day,* 1897.**

VOL. I. } **MADRAS, JANUARY 1898.** { **No. 8.**

TRANSLATIONS.

TIRUMANTRA BY TIRUMULAR.

(*Notes on verse* 18, *continued from page* 125).

In *Ramottaratapinyûpanishad,* Rudra is said to have propitiated Rama who is described thus "He who is Ramachandra (The Moon of Rama) is the Great peerless blissfull Atma. He is Sat (Truth), Chit-Jnanam and Bliss, non-dualistic, Chit-form Atma. He is the Earth Bhuvarloka and Swarga."

Rudra as a Personal Being is very well justified in propitiating Paramatma which is Sat, Chit, Ananda. In *Seetopanishad* Vishnu is defined thus:

విష్ణుః ప్రపంచ బీజంచ ఈకారఉచ్యతే.

"*E* is Vishnu, the seed of the Elemental Universe, or the elements-made Universe." This definition is given in interpreting the various letters in the name *Seeta.* The letter *S* is interpreted thus: మూలప్రకృతి రూపత్వాత్ సాసీతా ప్రకృతిస్మృతా; that is, "*S* indicates Primordial Prakriti or the root Prakriti or root nature." This stage is a stage, gross in nature. Vishnu is the seed of the universe made up of the elements. Vishnu uniting with Seeta for the production of the universe of elements, is also of a gross stage. This shows that Vishnu as defined in *Seetopanishad* is inferior to Siva. The *Ramottaratapinyûpanishad,* the terms Rama, Lakshmana, Bharata, Satrughna and Seeta are all explained. Lakshmana is "The letter *A*, the symbol of manifested universe," Satrughna is "*U*, the essence of Tejas." Bharata is "*M*, the symbol of superior knowledge." Rama is "Om (Ardha matra), the symbol for Paramatmic bliss." Seeta is "Root Prakriti, the cause of creation, protection and destruction of all bodies in the presence of Rama." Thus the five together constitute the idea of Paramatma with his functional attitudes, or natures, or, powers.

It is for this reason that the Upasana of Rama alone is condemned in *Ramottaratapinyûpanishad.* Nowhere in the Upanishads, Vishnu, the Personal Being, is said to be the highest among the bodied Beings, including the Trinity. In several places in *Bhâgavata,* Hari as Paramatma is distinguished from the bodied Beings, *viz.,* the Trinity. The propitiation of Hari by Rudra is open to be taken in the former sense. Even *Bhâgavata* advocates the worship of Rudra and Brahma as much as Vishnu. In *Gopala Poorvatâpinyûpanishad, Krishna* is defined thus: తన్మయాచేతిసకలం పరం బ్రహ్మైవతత్. "He is Maya and all, and he is Brahmam" In conclusion I have to state that the superiority of Vishnu as a Personal Being over Rudra or Siva is nowhere asserted, whereas the superiority of Rudra as a Personal Being much more as non-bodied Paramatma over Vishnu as a Personal Being is expressly asserted. According to *Yogatatopanishad* the position of Vishnu in the body is the navel, representing the element of water. The place of Rudra is higher above it, representing fire. The place of Siva is in the head itself, representing Akas. Even on this ground, the superiority of Siva over Vishnu is apparent. The efficacy of the Upasana of Vishnu as Paramatma for Salvation is recognized and the efficacy of His Upasana as a bodied Being is also recognized for considerable spiritual development followed by a lift into the world of Vishnu above the world of the Devas and Brahma, in His form near Him, with facility for perfect Salvation

by slight practice of Dhyanam or contemplation. Thus the question as to the relative superiority of Rudra (Siva) and Vishnu is one involving distinction theoretical rather than practical. The Upasana of Rudra or Siva as a Personal Being is said to be rewarded with a place in the world of Rudra, above the world of Vishnu, in the form of Rudra near Him, requiring Dhyanam again for complete liberation. The practical value of the Upasana of the Trinity is nearly the same. But it should be borne in mind that the Upasana of any one Being should not be accompanied by hatred towards the remaining members of the Trinity, but by such hatred, the Upasana of the practical-Deity should cease to be of any efficacy whatever (*Rudrarahasyopanishad*).

இதுபதியேலங் கமழ்பொழி லேழு,
முதுபதி செய்தவன் மூதறி வாளன்,
விதுபதி செய்தவன் மெய்த்தவ நோக்கி,
யதுபதி யாக வமருகின் றானே. (௧௯)

19. This is the Lord, the Primeval Lord. He of oldest knowledge who made the Seven Gardens (or forests) fragrant with cardamum. He, in view of the true Tapas (earnestness or asceticism) of him who is chief among the knowing, settles in him so that the same (knowledge or Tapas) may grow predominent in him.

The Seven Gardens stand for the seven worlds, or in short, the Universe, This is, in fact, based on the following text from the *Mundakopanishad:*

సప్తప్రాణాః త్రణవన్తితస్మాత్ సప్తార్చిషః సమిధః సప్తహోమాః।
సప్త ఇమేలోకాయేషుచరన్తిప్రాణాగుహాశయానిహితాః సప్తసప్తం॥

that is, "from Him (Paramatma), the Seven Pranas emanate, the seven lights, the Samits (fire-sticks for sacrifice), the seven sacrifices, the seven worlds. Among them, the seven Pranas seated in their hearts in terms of seven, are moving." The enumeration of the forests and the worlds wherein they are found, and their localities and surroundings are found in Puranas (for instance, *Bhagavata* and *Vishnu Purana*). Creation taking place by acts of Chit, the author places stress on the knowledge of the Lord, when he speaks of him as the Creator. The last two lines in the verse are but the reproduction of the texts in the *Kathopanishad*, which says that perfect salvation is attained by Jnanam, and God makes as His residence, the body of him who always contemplates Him:

యమేవైషవృణుతే తేనలభ్యః తస్యైషఆత్మావివృణుతేతనూంస్వాం ।
నావిరతోదుశ్చరితాన్నాశాంతోనాసమాహితః ।
నాశాన్తమానసోవాపి ప్రజ్ఞానేనైనమాప్నుయాత్ ॥

that is, "Paramatma makes him His body, who always contemplates Him. He is not attainable by him who does not abstain from bad conduct, nor by him who has not attained control over his senses, nor by him who does not concentrate his mind, nor by him who has no mental peace. He is attainable by Jnanam alone." The same is found repeated in several Upanishads. The question of Salvation by Jnanam is a big question which will be discussed in full in its appropriate place further on. It is not necessary to take it up in this introductory portion. Suffice it to say at present that Paramatma being Jnana-form in nature, and union with Him being the ultimate end or the highest Salvation, the best means for attaining the highest Salvation is Jnanam or knowledge itself.

According to Vedantins, the individual soul is sorrounded by Avidya, the reverse of Vidya or knowledge, and the clearance of Avidya would in fact amount to the attainment of Vidya or knowledge, and this would constitute union with Paramatma. *Tirumoolar* himself further on speaks of Jnanam as the highest means of Moksha. Action except when done without reference to fruits, or in thorough dedication into Paramatma is conducive to birth and death, and so however meritorious it may be, it may lead to enjoyment in higher or lower worlds, but it will not of itself clear the halo of Avidya surrounding bodied existence and so virtue is not the best means of attaining union with Paramatma. The Lord is said to be the Lord of Primæval knowledge as according to both Hindu Upanishads and the old Testament, there was nothing with the Lord before creation except knowledge or wisdom. No authority need be quoted from Hindu Vedas for this proposition. In chapter 8, *Proverbs*, this is explicitly asserted. "The Lord possessed me (understanding or wisdom, verse 1) in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was; when there was no depths, I was brought forth; when there was no fountains abounding with water; before the mountains were settled, before the hills, was I brought forth; while as yet he had not made the earth nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set up a compass on the face of the depth; when he established the clouds above..................Then I was by him, *as* one brought up *with him*, and I was daily *his* delight, rejoicing always before him" (verse 22-30). Paramatma converts the body of Him, who always contemplates Him, into His own residence. According to *Skandopanishad* and a number of other Upanishads, human body is the temple of Paramatma. Tirumoolar himself further on says,

உள்ளம் பெருங்கோயில் ஊனுடம்பாலயம்
வள்ளற் பிராணுற்குவாய் கோபுரவாசல்.

that is, for the Lord, the mind or the within is the seat and the flesh-made body is his temple. Jesus and St. Paul assert the same. We saw from Vishnu Purana that the virtue of Paramatma permeates bodies in different degrees. It is the greatest in the sentient Moorties (bodies or bodied beings, and lowest in immovables). According to *Chandogyopanishad* our body is Adhistana or special seat for Paramatma as, He can be known more easily by means of this body than from within immovables or from movables below human kind. When an individual ever contemplates Paramatma, He manifests himself still more prominently there. The individual can carry on Dhyanam or contemplation only with the aid of this body or a body akin to it. So the body in which Divine Contemplation is always carried on becomes the very residence of Paramatma. Ultimately when the individual by concentration becomes wholly merged in Dhyanam or contemplation, the result is the Dhyanam-converted or Dhyanam-merged knowledge of Paramatma, in which union with Him is effected.

The Lord is of oldest knowledge. The words of Solomon as to knowledge being as one brought up with Him, in which he takes delight, itself enjoying delight earlier than the Lord himself open up a fundamental question—namely, whether the Lord is different from knowledge or whether he is knowledge merely. According to Hindu Upanishads Paramatma is Sat, Chit and Ananda (truth, knowledge and bliss). According to Solomon, knowledge

enjoys bliss, that is, there is the element of bliss inseparably interwoven with the element of knowledge; or rather bliss is an incident attendant on knowledge, or to put it more popularly, knowledge is bliss. The words of the Solomon may imply that knowledge is a thing growing with the Lord as one with Him separable from Him and conceivable as to origin or development independent of His existence and continuity. I do not think that this is a necessary implication. No doubt Solomon says that knowledge was *brought forth* before this visible creation implying that it might have been a creation just before the creation of the universe. But it should be remembered that Solomon also says that knowledge was set up from everlasting and the Lord possessed knowledge before his works of old. Taking these observations together, I see no other conclusion possible than that found in Hindu Vedas. Speaking of knowledge in connection with Paramatma, it is divisible into two classes. (1) That kind of knowledge which is inseparable from His existence as Sat (Truth) and concievable apart from that which was concerned in the act of creation, preservation and destruction or apart from the created Universe. This knowledge in Paramatma is the absolute non-functional knowledge of Paramatma, entering fully into what is called His Satwa or existence or Being. (2) That kind of knowledge which functional purposes evoke in Paramatma temporarily for creation, preservation or destruction, and this kind of knowledge which is temporary and unsteady, functional in nature, is not possible, independent of Paramatma. It is the fore-runner of creation &c., and it can be conceived apart from Paramatma. This kind of knowledge does not enter into the substance of Paramatma, if we can speak so. The first class of knowledge has a fixity, permanancy, steadiness about it, whereas the latter comes into existence and goes out of existence readily parallel with creation and destruction which it brings about. It is the second kind of knowledge which the Lord sets up before creation for creation. The first kind of knowledge ever remains with the Lord, forming part of Himself—Nay, constituting himself. The Lord is thus an embodiment of absolute knowledge, capable of modification into or giving rise to relative or functional knowledge for creation &c. Let us see what Buddha Goutama says in this connection. He says "Verily, I say unto you your mind is mental, but that which you perceive with your senses is also mental. There is nothing within the world as without which either is not mind or cannot become mind. There is a spirituality in all existence and the very clay upon which we tread can be changed into children of truth," (Paul Carus' Gospel of Buddha, page 131). This, as Paul Carus sums up in his head note means, that "all existence is spirutual." This is *Chandogya, Brahadaranya, and Mahopanishads* and several other Upanishads completely reproduced. The same is affirmed by Gandapada in his Mandukya karika. Buddha in page 130 of the same work is said to have expressed as follows—"On the other hand the Tatagatha teaches that there is mind. He who understands by soul mind, and says that mind exists teaches the truth which leads to clearness and enlightenment."

This is but a reproduction of *Chandogya, and Brahadaranya* texts which say that mind is all. In page 2, Buddha puts this question to himself. "Is there nothing permanent in the world? Is there in the uninersal turmoil no resting place, where our troubled heart can find peace? Is there nothing everlasting?" In page 3, he gives us the following answer:—

"The truth is eternal; it knows neither birth nor death; it has no beginning and no end......................but the truth takes possession of your souls. The truth is the immortal part of mind... ....Establish the truth in your mind, for the truth is the image of the eternal; it portrays the immutable; it reveals the everlasting; the truth gives unto mortals the boon of immortality ....Self is the cause of selfishness and the source of sin; truth cleaves to no self; it is universal and leads to justice and righteousness. Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self but seek the truth" (page 4.) These are every bit translations of Upanishad texts. There is nothing in these which is foreign to and different from the principles enunciated in our Upanishads. According to the latter, there is only one Sat (truth or reality) which is eternal, which is imperishable and immortal, which is unchangable. The visible universe and all the changes occuring therein are but transformations taking place in and by the Chit of Paramatma. According to Buddha Goutama, "all things are made of one essence, yet things are different according to the forms which they assume under different impressions. It is as if a potter made different vessels out of the same clay. There is no diversity in the clay used; the diversity of the pots is only due to the moulding hands of the potter who shapes them for the varigus uses, that circumstances may require. And as all things originate from one essence, so they are all developing according to one law and they are destined to one aim which is Nirvana. There is but one Nirvana as there is but one truth, not two or three." Everything within or without is as has been already seen all spiritual, and everything is but a transformation of one Truth. So this one Truth is all spiritual. There is mind and Truth is but the immortal part of mind. Why but a part? This question will lead us to the conclusion enunciated as to the two kinds of knowledge found in Paramatma. Even though there is one essence manifesting itself in defferent forms, even though that essence is spiritual, still there is a part ever changing in it and ever appearing and disappearing, that is dying. This mortal part takes place in and by the part which is spiritual and which is immortal. Mind so far as it denotes the permanent—undying, and immortal part, *viz.*, the one essence is the Truth; and it is not Truth, so far as it denotes the fleeting transformations appearing and disappearing, springing up into Being and going out of existence or dying. The immortal part of mind which is the one Truth or essence being spiritual is but the fundamental Jnana-form Sat or Being; and the mortal part of mind is the succession and co-ordination of that kind of knowledge which appears and disappears creating and destroying objects in the universe. This conclusion is fortified by the fact that Buddha Goutama uses the mind in a sense which is co-extensive with the word Chit in our Upanishads. He says "Your mind is mental; that which you perceive with your senses is also mental." In order that the proposition "Your mind is mental" may not be a verbal proposition the nominative mind must mean something different from mental, or rather the scope of the thing called mind must be less extensive than the scope of the thing called mental. In other words, the word mental must embrace a larger area than the word mind. Manah in Sanskrit is less extensive in area than the word Chit, and at the same time it is being capable of being converted into Chit. The word used in connection with Paramatma before creation including Manah is Chit, and the word Manah is used only after creation. Manah being a part of creation is not immortal or immutable; so it is not the truth. Manah as the Chit concerned in creation &c., is a modified form of the permanent Chit found or constituting the

one permanent essence and in so far as it is reconvertible into that permanent Chit or it stands for that permanent Chit, it is the truth or Sat. According to Buddha Goutama, there is nothing within the world or without, which is not mind or which is not convertible into mind and the very clay on which we tread can be changed into children of Truth. In other words the very clay can be converted into Chit (concerned in creation) and this Chit can be converted into permanent Chit found in or constituting the one essence (Sat) or Truth before creation. The analogy of clay used by Buddha for the transformation of the one essence into diverse forms is directly taken from our Upanishads which not only use the said analogy but also use the analogy of gold and wood. The Christian doctrine or rather the doctrine of Solomon that knowledge is as one brought up with the Lord is capable of being understood as one affirming the Lord as an embodiment of absolute Chit or Jnanam permanent when uninclined for creation &c, and relative and transient when inclined for creation &c. If not understood in this sense, there would be no sense in affirming the proposition that the Lord sets forth knowledge for creation. The doctrine of Goutama, that there is a spirituality in all things and even clay can be converted into essentially true spirituality and his negation of any other truth (individual Soul and Pasa) than one spiritual essence open up large issues which cannot be considered in this connection. Buddha abolishes the distinction between the knower, the thing known and the act of knowing and reduces everything to the permanent part of mind or Chit. This is the view of Hindu Upanishads. I can make good every one of these assertions and support my reasons in their defence by explicit Upanishad texts but space forbids. In a note I cannot do more than to indicate the main questions arising from the texts and the main arguments, in connection there with enunciating the main conclusions on the basis of the said arguments.

Tirumoolar calls the Universe a creation of the Lord or the Sat of the Upanishads and the one true Essence of Buddha Goutama. This is also the view of Christianity and Muhammadanism. But is this the view of Buddhism and if it denies it, in what sense does it deny the same? Upon this question, the following passage from Paul Carus' Gospel of Buddha, page 60, is interesting and pertinent:—

"Who is it that shapes our lives? Is it Iswara a personal creator? If Iswara be the maker, all living things should have silently to submit to their maker's power. They would be like vessels formed by the potter's hand; and if it were so how would it be possible to practice virtue? If the world had been made by Iswara there should be no such thing as sorrow, or calamity, or sin; for both pure and impure deeds must come from him. If not there would be another cause beside him, and he would not be the self-existent One. Thus, you see, the thought of Iswara is overthrown. Again it is said that the Absolute has created us. But that which is absolute cannot be a cause. All things around us come from a cause, as the plant comes from the seed; but how can the Absolute be the cause of all things alike? If it pervades them, then, certainly it does not make them. Again it is said that Self is the maker. But if Self is the maker why did he not make things pleasing? The causes of sorrow and joy are real and objective. How can they have been made by Self. Again if you adopt the agrument, there is no maker, our fate is such as it is, and there is no causation, what use would there be in shaping our lives and adjusting means to an end? Therefore we argue that all things that exist are not without cause. However, neither Iswara nor the Absolute, nor the Self, nor causeless chance, is the maker, but our deeds produce results both good and evil. The whole world is under the law of causation, and the causes that act are not unmental, for the gold of which the cup is made is gold throughout. Let us then surrender the heresies of worshipping Iswara and praying to him; let us not lose ourselves in vain speculations of profitless subtleties; let us surrender Self and all selfishness, and as all things are fixed by causation, let us practice good so that good may result from our actions." This quotation though long is quite necessary for a full comprehension of the Buddhistic view on the point and a reasonable conclusion deducible from the same. This view of creation involves considerable confusion in thought. We have already seen that according to Buddha Goutama, there is only one true Essence which has assumed the diverse forms, and this Essence or Truth is not unmental, that is, is spiritual. When this spiritual essence or true spirituality assumes the diverse forms, ranging in infinite gradations, seemingly distinct at the extreme points, by what term does Buddha Goutama call this act of transformation into diverse forms? This is creation in the language of Hindu Upanishads. Buddha Goutama should tell us how pure spirituality is translated into pure materiality. According to *Brihadaranyakoppanishad*, *Varahopanishad*, *Chandogyopanishad*, and some other Upanishads, motion results from the Chit of Paramatma and this is called energy. This motion is forward and backward *Gatagatam* and atoms are derived from forward and backward motion and gross matter is formed from atoms and thus all bodies are derived with a substratum of Paramatma in them (*Trisikhabramanôpanishad*). Buddha Goutama tells us that "all compound things shall be dissolved again, world will break to pieces and our individualities will be scattered." In this saying, he admits the formation of compound matters from pieces or atoms, and how are these atoms derived? They are derived certainly from the spiritual mind which is the Truth and which is immortal. The only possible explanation for the evolution of atoms from the spiritual mind which is the Truth is the explanation of Hindu Upanishads. What name does Buddha Goutama assign to this process of evolution? Hindu Upanishads call it a creation by itself and a step in the course of creation of compound objects. Atoms are grouped together into compound bodies in and by the mind of the one spiritual essence. Is this not creation? Hindu Upanishads call it so and Buddha cannot help calling it so. Thus it is not unreasonable to say that the one true spiritual essence not unmental creates the visible universe of diverse forms by transforming Himself into those forms. If Buddha Goutama objects to this sort of expression, he eats his own doctrines and there is no use of attempting any controversy with him. Goutama objects to creation by Iswara, a Personal creator, in the ground that all living things like so many puppets should then silently subject themselves to the power of Ishwara, and it would be impossible for living things to practice virtue. This objection will hold good in the case of those who contend that living things are different from the one essence creating them. Understand Iswara as the one essence converting its own spirituality into diverse living forms, would not Ishwara then be a creator? It is in this sense Ishwara is said to be creator by the Hindu Vedas and so there is every reason in speaking of creation by Ishwara. Any objection that can be directed against this view on the ground of impracticability of virtue must be directed against the position of Buddha that all things are the transformations of one and the same essence, and so there is no room for the practice of virtue. In what sense according to Vedanta, virtue is practicable and in what sense not, we shall see further on on the basis of creation by Ishwara. Buddha Goutama tells us that pure and impure deeds must come from him. This is what? According to Tejobindoopanishad, whatever

is acceptable (including pure deeds) and what is rejectable (including impure deeds), Vishnu, Siva, the senses and mind, the fact that Siva destroys the worlds, Vishnu protects them and Brahma creates them, thus everything from creation &c. is as true as the horns of a hare. After stating this, like Buddha the same Upanishad goes on to say that the mind is the whole universe; that mind is the greatest Lord, that mind is the old age &c., that mind is thin, that mind is impurity, that mind is conception or desire, that mind is the Living individual, that mind is Chitta (the will power), that mind is Ahankara that mind is the greatest bondage, that mind is the internal Karanas, that mind is the earth, that mind is water, that mind is fire that mind is air, akas and sound, and that the presiding deities of directions, Vasus, Rudra and the Sun are all essence of mind. So, Buddha Goutama's position is just the position of Tejobindoopanishad. He denies the existence of Self in the same way as the said Upanishad does. "You are not, I am not." Everything is nothing but pure Brahmam or as Buddha would say the one true essence.

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(To be continued).

[We beg to differ from our learned contributor as to the correctness of his indentification here and above. If the Chandogya told us 'All this is Brahman,' it also told us step by step, 'not this,' 'not this,' 'not *Agni*,' 'not *Prana*,' 'not *Manas*,' 'not *Buddhi*,' 'not Atma' (human spirit); and by this process, it reached the Highest, the Brahman, Sivam; it turned back and saw nothing but the One and not a Second. 'All things are rooted in me, not I in them" is the simple exposition of the whole Upanishad, which is again expressed in the simple Tamil phrase, "எல்லாமாய் அல்லவுமாய்." That the Highest Postulate of Truth is the One Supreme Brahman is set forth in beautiful language by *Tirumular* himself later on. "நானென வேதாந்தம், தான் என்னும் சித்தாந்தம்." All this is different from what Buddha means. In the scale of 96 or 36 Tatwas, Buddha never cared to ascend or look beyond the 'Buddhi' Tatwa. To assert that beyond Buddhi is soul, and that beyond soul is Ishwara was itself bondage, cause of birth and misery. All else is no doubt Buddhi, but there is nothing higher than that. And no doubt, in appropriating all Upanishad texts, as our learned contributor so well illustrates, Buddha or his followers do not scruple to substitute his *Buddhi* (mind) wherever the word 'Brahman' or 'Sat' occurs. If the Upanishads and Puranas &c., could be arranged in order of their dates, it could also be seen that persons other than Buddhists have had recourse to the very same method. According to Buddha, 'Buddhi' (mind) is all, the One Truth &c., but 'neither Ishwara, nor the absolute, nor the Self (Atma—Soul)' (*vide* quotation above). With the Vedanti and Siddhanti, this Buddhi of Goutama (hence his name, Buddha; *c. f.* matter—materialist; idea—idealist) is Asat and in comparison to this Atma, Soul is Sat. According to the Siddhanti, even this Atma, Soul is Asat in the presence of the True Sat (God). "யாவையும் சூனியம் சத்தெதிர்." After the quotation given by our learned commentator from page 60, of Paul Carus' book, to say that the Highest Postulate of Vedanta-Siddhanta and the highest postulate of Buddhism is the same cannot but be a case of mistaken identity.—ED.]

TAYUMANAVAR.

A SUPPLICATION.

O Perfect fulness that in shape of Teacher, beauteous with holy grace and knowledge, showerest grace,
Thou that ever stoodst as One, O Pure Form, never-waning Substance, great Ocean of Goodness,
O Splendour that art the beginning and the end and very bliss, O Truth, Wealth imperishable,
Thou didst of thy great and divine grace set the earth and all the spheres of this wide universe,
So that the countless kinds of living things may grow and thrive, which, born in egg and womb, root and dirt, pass unceasing through the seven orders.*
And in order that helpless souls may prosper which not even for the twinkling of an eye have intelligence of their own,
Thou didst according to their deed of old cause bodies, from atom to mighty mountain, to be, and time from an instant to measureless œons.
Thou didst lovingly give unto each soul desire, that whatsoever body it took, it may regard life in it to be happiness not pain, and may rear it as its own and inseparable.
Thou didst make ignorance seem as wisdom, the undiscerning soul saying "This body is I."
To cure the delusion thou didst make time and act, institution and rule, hell and heaven.
Thou didst fittingly, of thy limitless love, for the stablishing of virtue and wealth, pleasure and freedom,† inspire as Teacher millions of religions.

* Gods, men, quadrupeds, birds, creeping things, aquatic things trees.

† The four classes into which human acquisitions may be divided, and which have been pithily explained by a great Tamil woman Auvaiar as follows:—

ஈதலறந்தீவினை விட்டீட்டல் பொருளெஞ்ஞான்றுங்
காதலிருவர் கருத்தொருமித்—தாதரவு
பட்டதே யின்பம் பரனைநினைந்திம்மூன்றும்
விட்டதே பேரின்ப வீடு.

"Giving is Virtue; what is acquired without wrong-doing is Wealth; the devotion of two lovers living ever heart-united is Pleasure; the giving up of these three for the Supreme is the great bliss of Freedom."

Her definition of Wealth is one after the heart of Ruskin, and reconciled two thousand years ago the conflict which modern Economists have in vain endeavoured to reconcile between Ethics and Economics. Compare it with a definition given by Mr. Goschen in his address on Ethics and Economics and which is unsatisfactory enough. "Human energies, faculties, and habits, physical, mental and moral which directly contribute to make men industrially efficient and therefore increase their power of producing wealth. Manual skill and intelligence are included in the personal wealth of the nation."

Thou didst stand in each religion, while it like the rest showed, in splendid fulness of treatises, disputations, sciences, each its tenet to be the truth, the final goal.

Thou didst stand in each religion, yet of a nature beyond all religions.*

And when the celestials, sages and others gave themselves up to thee and cried, "Take us, O Lord, for thy vassals" and stood still, *their* acts over, thou didst grant them even the flawless boon of Wisdom.

To me too that boon to grant of thy grace it is meet.

P. A.

அகவல்.

திருவருண்ஞானஞ்சிறந்தருள்கொழிக்குங்
குருவடிஞானகுறைவிலாநிறைவே
நின்றவொன்றேநின்மலவடிவே
குன்றாப்பொருளேகுணப்பெருங்கடலே
ஆதியுமந்தமுமானந்தமயமாஞ்
சோதியேசத்தேதொலைவிலாமுதலே
சீர்மலிதெய்வத்திருவருளதனாற்
பார்முதலண்டப்பரப்பெலாநிறுவி
அண்டசமுதலாமெண்டருநால்வகை
எழுபிறவியிற்றுழாதோங்கும்
அனந்தயோனியினினம்பெறபல்க
அணுமுதலசலமானவாக்கையுங்
கணமுதலளவிற்கற்பகாலமுங்
கன்மப்பகுதித்தொன்மைக்கிடா
இமைப்பொழுதேனுந்தமக்கெனவறிவிலா
ஏழையுயிர்த்திரள்வாழவமைத்தனை
எவ்வுடலெடுத்தாரவ்வுடல்வாழ்க்கை
இன்பமெனவேதுன்பமிலையெனப்
பிரியாவண்ணமுரிமையின்வளர்க்க
ஆதாரவாகக்காதலுமமைத்திட்
டேமின்றியேதேகநானென
அறிவுபோலறியாமையியக்கிக்
காலமுங்கன்மமுஞ்சட்டுங்காட்டியே
மேலுநரகமுமேதகுசுவர்க்கமும்
மாலறவகுத்தனையேலும்வண்ணம்
அமையாக்காதலிற்சமயகோடி
அறம்பொருளாதிதிறம்படுநிலையிற்
குருவாயுணர்த்தியொருவர்போலனைவரும்
தத்தநிலையேமுத்திமுடிவென
வாததர்க்கமும்போதநூல்களும்
நிறைவிற்காட்டியேகுறைவின்றிவயங்க
அங்கங்குநின்றனையெங்குமாகிச்
சமயாதீதத்தன்மையாகி
இமையோர்முதலியயாவருமுனிவருந்
தம்மைக்கொடுத்திட்டெம்மையாளென
ஏசற்றிருக்கமாசற்றஞான
நலமுங்காட்டினைஞானமிலேற்கு
நிலையுங்காட்டுதனின்னருட்கடனே.

TAYUMANAVAR'S POEMS.

(*Continued from page 128.*)

ஆணிலே பெண்ணிலே யென்போல வொருபேதை
யகிலத்தின் மிசையுள்ளதோ
ஆடிய கறங்குபோ லோடியுழல் சிந்தையை
யடக்கியொரு கணமேனும்யான்
காணிலேன் றிருவருளை யல்லாது மௌனியாய்க்
கண்மூடி யோடுமூச்சைக்
கட்டிக் கலாமதியை முட்டவே மூலவெங்
கனலினை யெழுப்பநினைவும்
பூணிலே னிற்றைநாட் கற்றதுங் கேட்டதும்
போக்கிலே போகவிட்டுப்
பொய்யுலக நடையினே நடையினுங் கடையான
புன்மையே னின்னமின்னம்
வீணிலே யலையாமன் மலையிலக் காகநீர்
வெளிப்படத் தோற்றல் வேண்டும்
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே. (63)

63. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! I cannot for a second control my restless mind like a wind—whirl and be intent on the *Divine Arul.** Nor would I remain in *mona*† with closed eyes, and restraining my breath and arousing my innermost fire to reach the *Soma's* orb.‡

Alas! you can hardly find a greater fool than myself on the face of earth. I have not yet made any best use of my *knowledge* acquired by learning as well as by hearing.

O Divine Souls, let me, a poor creature, enjoy your graceful sight in full, so that I may no more address myself to vain pursuits of life.

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* *cf.* Tennyson—

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
Thou, O Lord, art more than they."

* Vide note to 34th verse.

† Vide note to 2nd verse.

‡ Vide note to "Siva-Raja-Yoga" under 62nd verse and note to 61st verse.

கன்னலமு தெனவுமுக் கனியெனவும் வாயூறு
    கண்டெனவு மடியெடுத்துக்
கடவுளர் கடந்ததல வழுதழுது பேய்போற்
    கருத்திலெழு கின்றதெல்லாம
என்னதறி யாமையறி வென்னுமிரு பகுதியா
    லீட்டுதமி ழென்றமிழினுக்
கின்னல்பக பாதுலக மாராமை மேலிட்
    டிருத்தலா லித்தமிழையே
சொன்னவனி யாவனவன் முத்திசித் திகளெலாந்
    தோய்ந்தநெறி யேபடைத்தீர்
சொல்லுமென வவர்நீங்கள் சொன்னவவை யிற்சிறிது
    தோய்ந்தகுண சாந்தனெனவே
மின்னல்பெறவேசொல்ல வச்சொல்கேட்டடிமைமனம்
    விகசிப்ப தெந்தநாளோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
    வித்தகச் சித்தர்கணமே. (64)

64. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

In the case of certain Holy Saints* of old, the Supreme Being gave forth as a hint the first line of their Sacred Poems, which was as sweet as sugar-cane or sugar-candy or the three delicious fruits.†

But, on the contrary, I have sung my poems, as suggested by my perfect or imperfect knowledge, whenever I would weep like anything. Since, however, I see that they are liked by the people in general, I believe that the *world* will apply to you for information about the Divine accomplishment of their writer, you being the great authorities in the matter of attaining the final Mukti.

O, Gods, for that day when you would, among other things, describe me to them to be a sage of absolute goodness.‡

பொற்பினெடு கைகாலில் வள்ளுகிர் படைத்தலாற்
    போந்திடை யொடுக்கமுறலால்
பொலிவான வெண்ணீறு பூசியே யருள்கொண்டு
    பூரித்த வெண்ணிர்மையால்
எற்பட விளங்குகக னத்திலிமை யாவிழி
    யிசைந்துமே னோக்கமுறலால்
இரவுபக லிருளான கனதந்தி படவூறி
    யிதயங் களித்திடுதலால்
பற்பல விதங்கொண்ட புலிகலையி னுரியது
    படைத்துப்ர தாபமுறலால்
பனிவெயில்கள் புகுதாம னெடியவான் றொடர்நெடிய
    பருமர வனங்களாரும்
வெற்பினிடை யுறைதலாற் றவராஜ சிங்கமென
    மிக்கோ ருமைப்புகழ்வர்காண்
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
    வித்தகச் சித்தர்கணமே. (65)

65. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! O Mighty Yogins, I would compare you to a lion: your beautiful hands and legs contain prolongated nails; and, elated with spiritual joy due to Divine Blessing, you get bright and cheerful; while your bodies always shine with sacred ashes and bear pleasing consistency with your slender waists. Further you assume an elevated look in contemplation with your eyes ever open.

Let me now esteem your bold enterprise; you would easily destroy the dark elephants of *Anava** and, exulting yourselves in triumph, you would sit grand upon the variegated tiger skins beneath the cool-shaded groves of the mountains thickly overgrown with lofty trees, wherein the Solar rays or the dews at nights can never enter.

O The Lions of ascetics, the sages and celestials enlogise you, indeed, with all their hearts.

கல்லாத பேர்களே நல்லவர்க ளல்லவர்கள்
    கற்றுமறி வில்லாதவென்
கர்மத்தை யென்சொல்கேன் மதியையென் சொல்லுகே
    கைவல்ய ஞானநீதி [ன்
நல்லோ ருரைக்கிலோ கர்மமுக் கியமென்று
    நாட்டுவேன் கர்மமொருவன்
நாட்டினு லோபழய ஞானமுக் கியமென்று
    நவிலுவேன் வடமொழியிலே
வல்லா னொருத்தன்வர வுந்த்ரா விடத்திலே
    வந்ததா விவகரிப்பேன்
வல்லதமி ழறிஞர்வரி னங்ஙனே வடமொழியின்
    வசனங்கள் சிறிது புகல்வேன்
வெல்லாம லெவரையு மருட்டிவிட வகைவந்த
    வித்தையென் முத்திதருமோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
    வித்தகச் சித்தர்கணமே, (66)

66. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

* The reference is to "Periapuran" and other sacred works, in which the very first line was hinted by God to begin with. The first line in the said Puran being "உலகெலா முணர்ந்தோதற் கரியவன்" susceptible of various ideas which lie buried in it, its rough translation being "The Omniscient Lord of the Worlds, indescribable."

† Vide note to 17th verse.

‡ The Saint, in this verse, expresses his earnest expectation of Siddhas to say whether, in their view, he has passed the test of "Sattvic preponderance."

* Anava means ignorance of darkness herein compared with an elephant of dark-colour and strength which can be over-come only by the lion the king of beasts.

Sometimes illiteracy becomes by far superior to learning, in as much as I see that even among the learned the ignorance does prevail. For instance, see my insensible tendencies, the effect of my past karma *. As an intellectual giant I would, by the force of my argument, establish that Karma† alone can procure the Mukti, before the *wise* who would kindly instruct me that the Highest End can be attained only by the Pathi-Gnana‡ of Bliss. If one should discuss in favour of Karma, I would take up the side of the said Gnana and succeed in establishing it (gnana) as the immediate step to Moksha. Before one who professes to be a Sanskrit scholar, I would argue in Tamil as though I were well versed in it; and if he should speak in Tamil, I would try to hush him up by some quotations from Sanskrit.

O Spiritual Lords, I have found, however, that bare intellectual cleverness of silencing§ others with good speech can never lead one to Moksha.

ஆனந்த மானபரம்.

கொல்லாமை யெத்தனை குணக்கேட்டை நீக்குமக்
குணமொன்று மொன்றிலேனபால்
கோரமெத் தனைபக்ஷ பாதமெத் தனைவன்
குணங்களெத் தனைகொடியபாழ்ங்
கல்லாமை யெத்தனை யகந்தையெத் தனைமனக்
கள்ளமெத் தனையுள்ளசற்
காரியஞ் சொல்லிடினு மறியாமை யெத்தனை
கதிக்கென் றமைத்தவருளில்
செல்லாமை யெத்தனை விர்தாகோஷ்டி யென்னிலோ
செல்வதெத் தனைமுயற்சி
சிந்தையெத் தனைசலன மிந்த்ரஜா லம்போன்ற
தேகத்தில் வாஞ்சைமுதலா
அல்லாமை யெத்தனை யமைத்தனை யுனக்கடிமை
யானே னிவைக்குமாளோ
அண்டபகி ரண்டமு மடங்கவொரு நிறைவாகி
யானந்த மானபரமே. (67)

GOD-HEAD AS THE SUPREME ONE OF BEATITUDE.

67. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universes! Truly divine it will be to acquire the habit of 'non-killing,' the first step in *Siva-Raja-Yoga* *: It avoids a multitude of evil tendencies. But alas! I am quite destitute thereof, and, consequently, I am made a miserable victim to many sinful qualities—namely—violence, partiality, austerity, incivility, haughtiness and circumvention; stupid disregard to beneficial advices, with an aversion to spiritual-mindedness; and a disposition to join naughty associations and take to vain pursuits of life with fond attachment to this juggle-natured body.

Can I, O Blissful Lord, who am Thy beloved servant, be made to serve these non-sattvic passions?

தெருளாகி மருளாகி யுழலுமன மாய்மனஞ்
சேர்ந்துவளர் சித்தாகியச்
சித்தெலாஞ் சூழ்ந்தசிவ சித்தாய் விசித்ரமாய்த்
திரமாகி நானாவிதப்
பொருளாகி யப்பொருளை யறிபொறியு மாகிஐம்
புலனுமா யைம்பூதமாய்ப்
புறமுமா யகமுமாய்த் தூரஞ் சமீபமாய்ப்
போக்கொடு வரத்துமாகி
இருளாகி யொளியாகி நன்மைதீ மையுமாகி
யின்றாகி நாளையாகி
என்றுமா யொன்றுமாய்ப் பலவுமா யாவுமா
யிவையல்ல வாயநின்னை
அருளாகி நின்றவர்க ளறிவதல் லாலொருவ
ரறிவதற் கெளிதாகுமா
அண்டபகி ரண்டமு மடங்கவொரு நிறைவாகி
யானந்த மானபரமே. (68)

68. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universes! O! none but the true Siva-Gnani, the object of Thy Divine Grace, can comprehend and know Thee. For, as the Great *Chaitanyam*† which animates the whole cosmos, Thou canst be said to be anything and every thing in it: Thou art the restless mind of light and ignorance and Thou art the intelligence gleaming through that mind; Thou art the *Siva-Chit*‡ the basis of all intelligences; Thou art the wonderful phenomena and yet the true *Unchangeable Reality*; Thou art all objects of nature and the five senses that understand that nature and also the objects of those five senses; Thou art the five elements; Thou art manifest and not-manifest, accessible and not-accessible; Thou art the *increase* and *decrease* in nature; Thou art the night as well as day and good as well

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* Karma means Karma mala. Vide note to 2nd verse.

† Karma here means action, *i. e.*, Sariya, Kiriya and Yoga alone. It is also called Karma marga. Vide note to 41st verse about 'Bhakti Marga' and c. f. 36th verse.

‡ *Pathi*-Gnana is 'the wisdom of the Lord Siva or Pasu*pathi*.' c. f. "Karma (action) is simply a means for attaining wisdom and forms a lower rung in the ladder which leads to Mukti or release." Vide page 19 of The *Awakened India* of August 1897.

§ c. f. the saying "Silence your opponent with *reason* and not with noise." We know that some religious preachers simply bawl out their own side, absurd as it is.

* Vide note to 'Ashta-anga Yoga' another name for **"Siva-Raja-Yoga"** under verse 61.

† Vide note to 25th verse for 'Maha Chaitanyam.'

‡ Siva-Chit. c. f. 1st verse last but one para.

as bad ;* Thou art the one the several and all and the Past, Present and Future.

And yet Thou art not any of these.

மாறுபடு தர்க்கந் தொடுக்கவறி வார்சாண்
வயிற்றின் பொருட்டதாக
மண்டலமும் விண்டலமு மொன்றாகி மனதுழல
மாலாகி நிற்கவறிவார்
வேறுபடு வேடங்கள் கொள்ளவறி வாரொன்றை
பெணமெணென் றகம்வேறதாம்
வித்தையறி வாரைப் போலவே சந்தைபோன்
மெய்ந்நூல் விரிக்கவறிவார்
சீறுபுலி போற்சிறி மூச்சைப் பிடித்துவிழி
செக்கச் சிவக்கவறிவார்
திரமென்று தந்தம் மதத்தையே தாமதச்
செய்கைகொடு முளறவறிவார்
ஆறுசம யங்கடொறும் வேறுவே றாகிவிளை
யாடுமுனை யாவரறிவார்
அண்டபகி ரண்டமு மடங்கவொரு நிறைவாகி
யானந்த மான பரமே. (69)

69. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universes ! Thou art but *One God* manifesting Thyself differently to all the six local schools† of religion.

No body is able to know this secret on account of the effects of his Anava.‡ For instance, some men simply indulge in contraversies. Some are so much greedy and speculative as to move heaven and earth for the simple purpose of their daily bread ; and some take to hypocrisies. Some will be outwardly muttering the sacred syllables of the *mantra*,§ while their mind will really be occupied by this *Prapancha*.|| Some, like me, would profess to well propound the hidden secrets of the sastras just as all the commodities are exhibited in a busy market for sale. Some men get themselves provoked so much so that their eyes grow red and their breath becomes impeded. And lastly, some would claim undue preference to their own Doctrines and in so doing would simply blab through the *Tamo-gunas*$ of prejudice and fanaticism.

R. Shunmuga Mudaliar.

(*To be continued.*)

* God is good to the good and bad to the wicked. As the learned would compare, his badness is like the Surgeon's painful operations.

† Vide note to 39th verse.

‡ Anava=ignorance. Vide note to 8th verse.

§ Vide note to 9th verse about 'Pranava.'

|| Vide note to 10th verse.

$ Guna=quality. Vide the 96 Tatwas under 48th verse.

SIVAGNANA SIDDHIYAR

OF

ARUL NANDI SIVA CHARIYAR.

(*Continued from page 152.*)

Note on Nirvana.

And I need not go much into Buddhist metaphysics as that has been already done in the text. However, a word or two about the Buddhist ideal of Nirvana. Learned men have discussed at great length as to the precise meaning of this conception and they are all at logger heads. Professor Max Muller and Dr. Rhys Davids, however, say that this cannot mean the extinction of a soul. "It is the extinction of that sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence." The definition is so far correct but I beg leave to ask, if Buddha did postulate the existence of a soul and a future state or not. No doubt, latterly, as among the Chinese the conception was thoroughly materialised and votaries waxed eloquent about the beauties of the paradise. But the question remains, according to Buddhist metaphysics, was there a soul or not ? Our own opinion is that Buddha did not go to affirm or deny a soul, though later Buddhists made him deny a soul and Iswara. (vide page, 60. Paul Carus quoted by Mr. Ramasami Aiyar *ante*.) He contented himself with the fact that the cessation of all desire and suffering and birth must be the sole aim, and nothing further need be thought of. The other side represented by Hinduism was altogether ignored. In fact as we shall show, Buddha only took one side of Hindu metaphysics forgetting the rest. The idea of Nirvana as defined above is a purely Hindu idea. The word occurs in the Gita (V. 24, 25, 26) and in the Saivite rituals, Nirvana Diksha is the highest mystery. The word, literally means non-flowing (the same root as in vayu vahini), Achala, steady, peace ; and as this peace was to the obtained by casting off desire, it has come generally to mean extinction (*c. f.* Nirvanam in Tamil meaning—nude and Nirvani—nude person. The Arhat (அருகன்) is represented as nude). All these words—Nirvana, Mukti, Veedu mean therfore casting off or giving up something. What is that which has to be cast off or given up ? It is man's egoism (the feeling of I and mine), the feeling of like and dislike, desire, the cause of brith and death, and suffering and sorrow ; and until man's

egoism, his separate personality was destroyed, annihilated, no suffering and birth can cease. But this egosim is different from man's innermost soul; and that can never be destroyed and is never destroyed. This lives, clothed in Glory and Bliss and in a Higher Existence and is never conscious, and could not be conscious of its existence. Gnanis, Muktas both in the body and outside (there is no inside or outside) are dead to the world practically. *He enjoys Ananda but is never conscious of such enjoyment.* The meaning will be plain when we pause to consider the difference and distinction between a feeling and a consciousness of such feeling. In the union with the Supreme, there is no duality. The duality will be present only, if the soul in Mukti is conscious. In the absolute, both the subject and object merge, though the object is present, it ceases to exist as it were, by reason of cessation of object consciousness. Buddha never cared to go into these deeper mysteries or as some would have it, did not want to throw these pearls before swine. But the mischief has been done, and what he openly gave out has been crystallized into a system, and it holds in its thraldom millions of mankind. There is always a danger in proclaiming and emphasizing an half truth, however wholesome it may be at times. The Hindu himself meant to emphasize by the use of the words Nirvana, Mukti, Veedu, the supreme importance of giving up desire as the supreme means of Salvation, but he does not ignore as Buddha did, the entry of the soul into a Blissful state of existence. Though these conditions follow one another as cause and effect, yet these are two distinct experiences, and the latter condition depends on a Higher Will, than man's puny efforts; another condition precedent to it, is, that man must own his allegiance to the Higher-Self and melt himself into love of Him. I have elsewhere illustrated the difference of these conditions by the simile of the blind man. The blind man when operated on, in a darkroom, does lose the defect, by casting off the film that covered his personality; but can that alone be his Goal. The Buddhist ideal will lead the Arhat only so far. He might regain his sight but he will still have to remain in darkness. It will do no good but this may be in itself a satisfaction so far. But with only such a motive, man cannot proceed far. Who will think it worth his while to go to an expert doctor and pay him a high fee and undergo some suffering too, if after regaining his eye-sight, the same doctor should prescribe that he should never see light. Much better it would have been if his cataract had remained as it was. There are some other schools among us also which go by much more dignified names which would land us in the same difficulty. Some of these latter postulate utter annihilation of the soul at the moment of attaining Mukti and others again assert that there is no *anubava* at all. These views are met by Sage Meikanda Deva in his commentary on the 11th Sutra of Sivagnanabotha; and the connection between this Sutra and the foregoing one illustrates the point I have been discussing above. The tenth Sutra treats of Pasatchaya, removal of Pasa, or bonds, "இறைபணிநிற்க, மலமாயை தன்னொடும் வல்வினையின்றே." (In submitting to the Will of the Lord, Mala, Maya and Karma are all removed) and the 11th Sutra treats of Pathignana, or Anubava, the entering into the Blissful condition, 'அயராஅன்பின் அரன்கழல் செலுமே,' (with undying love it will enter the feet of Hara). The following appeared in the 'Notes and Comments' in the July number of this magazine, which I beg permission to quote.

"A reviewer in the April Number of the *Asiatic Quarterly Review*, on Dr. Dhallman's work on Nirvana, points out that according to the learned Doctor, who is a great authority on Mahabharata, Nirvana is a pre-Bhuddhistic idea, borrowed neither from the classical Vedanta nor from the classical Sankhya but from an older system, in which Nirvana means Brahma-Nirvana, and entering into the Absolute-Brahman and that this system, is to be found in the Mahabharata and Gita. This is no new news to the Siddhanti, who jubilantly sings.

"ஊன்கெட்டுயிர்கெட்டுணர்வுகெட்டென்னுள்ளமும் போய்
நான்கெட்டவாபாடித் தெள்ளேணம்கொட்டாமோ."

"Let me sing, 'I' am lost, my mind is lost, my sense is lost my body is lost.

"நாமொழிந்து சிவமானவாபாடித்
தெள்ளேணம் கொட்டாமோ."

"Let me sing, I lost my 'I' and gained "Sivam"

These quotations are from Saint Manikavachaka's Thiruvachaka and to these I will add another quotation, which I hope by this time your readers have got by heart. I refer, of course, to stanza No. 7, in 'The House of God,' printed at page 51.

இன்றெனக்கருளி யிருள்கடிந்துள்ளத்
தெழுகின்ற ஞாயிறேபோன்று
நின்றநின்றன்மை நினைப்பறநினைந்தே
னீயலாற்பிறிது மற்றின்மை
சென்றுசென்றணுவாய்த் தேய்ந்துதேய்ந்தொன்றாந்
திருப்பெருந்துறை யுறைசிவனே
யொன்றுநீயல்லை யன்றியொன்றில்லை
யாருன்னை யறியகிற்பாரே.

This day in Thy mercy unto me thou didst drive away the darkness and stand in my heart as the rising sun.

Of this Thy way of rising—there being naught else but Thou,—I thought without thought.

I drew nearer and nearer to Thee, wearing away atom by atom, till I was One with Thee, O, Siva, Dweller in the great holy shrine.

Thou art not not aught in the universe, Naught is there save Thou.

Who can know Thee ?

The simile contained in this Hymn may be drawn out in the following manner to illustrate the meaning. The Sun rises on the horizon and proceeds to the zenith of its glory ; and we have to watch a man and his shadow from early morn to midday. At the point of rise, the shadow is the longest, and when the Sun is just overhead the shadow vanishes altogether and the shadow is seen to decrease as the Sun mounts higher and higher up in the heavens. Man might fancy that the Sun is coming nearer to him, when in fact he is going nearer to the Sun ; but the other also is a fact ; for, but for the influence and attraction of the Sun itself, the earth itself could not revolve on its axis. In the place of the Sun, place God ; and in the place of man, his soul, and for shadow, his egoism, his anava, his imperfections, lies, sin. As he nears his God, and gets nearer and nearer ('சென்று சென்று') with the thought past thought that there is naught but God ('நீயலாற்பிறிது மற்றின்மை நினைப்பறநினைந்தே'), his evil, his shadow gets thinner and thinner (தேய்ந்து தேய்ந்து) when finally all is removed, and naught else remains but the One Supreme Light which covers and swallows him in Its mystic folds.

ஆனாஅமுதே யயில்வேலரசே
ஞானாகரனே நவிலத்தகுமோ
யானாகியவென்னை விழுங்கி வெறுந்
தானாய்நிலை நின்றது தற்பரமே.

"O Thou Inexhaustible Ambrosia, Thou King with the sparkling spear,
O Thou Ocean of Intelligence, can I speak it ?
Swallowing fully what I call my 'I,'
The Supreme stands One, alone, without a second"

—*Arunagiri Nathar*.

In that short book of his *Kandaranubhuti*, consonant with the title of his book, how often does not Saint Arunagiri Nathar emphasize the same truth.

"யெல்லாமறஎன்னையிழந்த நலம்."

"The good of my having lost *myself*, forgetting all."

குறியைக்குறியாது குறித்தறியும்
நெறியைத்தனி வேலை நிகழ்த்திடலும்,
செறிவற்றுலை வோடுரை சிந்தையுமற்று
அறிவற்றறியாமையுமற்றதுவே.

"The moment my Lord showed me the way of knowing the mark without knowing it, I lost my bonds, I lost my mind involved in worldly converse, I lost my intelligence and ignorance."

அறிவொன்றற நின்றறிவாரறிவில்
பிறிவொன்றற நின்ற பிரானலையோ
செறிவொன்றற வந்திருளே சிதைய
வெறிவென்றவரோடுறும் வேலவனே.

"Art thou not the Lord who inseparably dwellest in the thought of those who think of thee without thought ?
Thou dwellest with those who have lost their madness by losing their bonds, and their darkness."

"ஆசாநிகளம் துகளாயினபின்
பேசாஅனுபூதி பிறந்ததுவே."

"After the rope of desire is cut asunder into atoms, the unspeakable Anubava came into being."

These last two lines puts in the Buddhist's and Siddhanti's position in clear juxtaposition. One says "ஆசாநிகளம் துகள் ஆக்கு' and stops with it and the other does not stop with it and proceeds to postulate a higher state of knowledge and enjoyment. With the foregoing, both in language and in sentiment may be compared the following verses from the Kural of Saint Thiruvalluvar, especially as he is credited to have been a Buddhist or a Jain. For one thing, Saint Thiruvalluvar believed in a Soul and God and a future life and there could be no doubt about it and he does not make it a secret. He postulates with Buddha that desire, tanha, is the cause of birth,

"அவாவென்ப எல்லாவுயிர்க்கு மெஞ்ஞான்றும்.
தவாப்பிறப்பீனும் வித்து"

"Desire is the unfailing cause (seed) of birth, always, to all living beings."

And in the next verse, he says that this much desired freedom from birth is possible only by desiring the cessation of desire. And yet in other preceding chapters, he lays down that the bonds of birth are cut asunder, when desire is lost, "பற்றற்ற கண்ணே பிறப்பறுக்கும்," that for attaining this means of salvation, the desire of love of the Perfect Being is essential.

"பற்றுகபற்றற்றான் பற்றினையப் பற்றைப்
பற்றுகபற்றுவிடற்கு."

The difference of Pasatchaya and Pathignana are also well brought out in the following verse with the familiar simile of light and darkness.

> "இருள்நீங்கி யின்பம் பயக்கு
> மருணீங்கி மாசறுகாட்சி யவர்க்கு."
>
> "The seer of the spotless vision, after losing his defects, obtains Bliss, shorn of darkness."

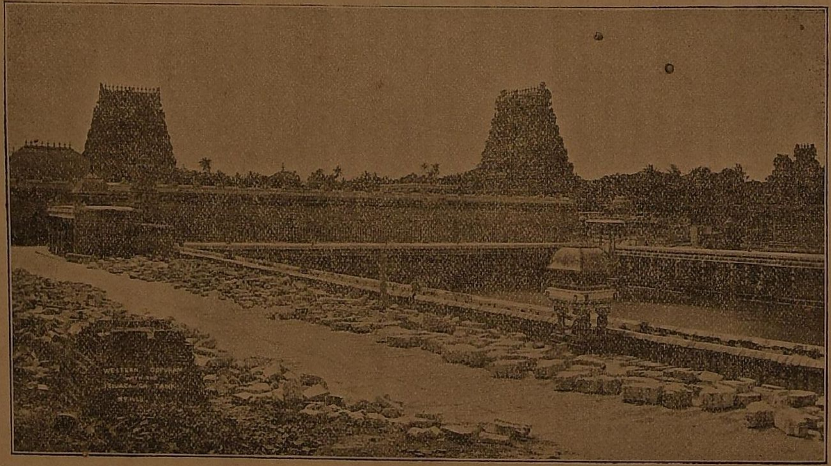
The similarity between மருள் நீக்கம் and இருள்நீக்கம் on the one hand, மாசறுகாட்சி and இன்பம் பயத்தல் on the other, and the difference between these two are what should be noted particularly in this and in verse 5, in Chapter I and the whole chapter itself.

> இருள் சேரிருவினையுஞ்சேரா இறைவன்
> பொருள் சேர்புகழ்புரிந்தார் மாட்டு.

If we turn to the Gita, for a moment and read again chapters 4 and 5, we will find how word for word, these repeat themselves. As an eminent Indian once observed, we have to read the Gita from backwards, and then the connection of 5th and 4th chapters will be apparent. Chapter 5 treats of *Karma-Sannyasa-yoga* and chapter 4 of *Gnana-yoga* and the same distinction of Pasatchaya and Pathignana is brought out to the full, by the use of the words and the same figures as in the Tamil passages quoted above. "He who acteth, placing all actions in Brahman, abandoning attachment, is unpolluted by sin, as a lotus-leaf by the waters (V. 10) (*c.f.* இறைபணி &c.) "The harmonised man, having abandoned the fruit of action, attaineth to everlasting Peace; the non-harmonised, impelled by desire, attached to fruit, are bound. (*c.f.* ஆசாரிகளம் &c. above). Verses 14 and 15 by the way. meet the common fallacy that God is the cause of our material nature and is the author of the evil, and that all evil and good should be ascribed to him. Nothing can be a greater mistake than this. Nature, Maya, explains the universe of mind and matter and action. Ignorance, *Anavamala* covers the naturally pure human spirit. "Verily, in whom Agnana is destroyed by Brahmagnan or Pathignana, to them is revealed the Highest, Shining as the Sun." "Thinking on That, identyfying himself with That, believing in That, solely devoted to That, they go whence there is no return, their sins dispelled by Wisdom. (Verse 16 and 17 *c. f.* "இனரெனக்கருளி)." "He whose self is unattached to external contacts, finds joy in God" (Verse 21 *c. f.* பாசம் கழன்றால், பசுவுக்கிடம் பதியாம்.) "The Rishis obtain the Brahma-Nirvana, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings." (Verse 25) *Having known Me,* as the Enjoyer and Rewarder of *Yagna* and *Tapas* (*Medapatim*), the *Maheshwara* of all the worlds, as the Lover (Suhirtha, Sankara) of all beings, he goeth to Peace (Santi-Nirvana—Brahmananda) (Verse 29). Mr. Kuppusami Aiyar, following the commentators translates the word Brahma Nirvana into *Brahmalaya, Brahmananda* and Moksha, which no doubt is true. But this double aspect of the true Adwaita Siddhanta, I have taken trouble to bring out, is this the same, as the Bhuddist view of Nirvana? Where is the meeting between the two? No doubt both follow the same route and meet at the famous statue with the shield; but the one will only look at the one face of the shield, lying on the shady side and refuses to go over and look up to the other face, exposed to the Full Effulgence of the Radiant Sun, and which blinds him with Its unspeakable Light and Glory, the very moment he looks up (a second blindness and death surely, but one where the craving for light and birth is all lost). When, therefore, in all seriousness, and in all humility and in the cause of truth alone, the inadequacy of Buddhism, and its one-sidedness (this one-sidedness producing evils as it filters down to the masses and in its actual working, which we could not conceive, who have no means of judging of its practical affect on the life and instincts of man, and who but look upon it as a mere theory, a beautiful vision) are pointed out, what is the good of our being referred to a beautiful moral code, whose beauty nobody denies? We will admit the correctness of the definition of Nirvana, we quoted at the beginning of this article that it is the extinction of that grasping condition of mind and heart. Mind and heart! Is the mind and heart at least a positive factor which rests in Peace and Bliss? Is there no higher thing than mind (Buddhi) and heart? Is there no such thing as Soul and God? Or, is it true, that even according to the so-called Hinduism and Brahmanism the notion of a Soul and of a God are also mere phantoms of the brain? Surely, the saying of the Lord is as true as ever. "Whatsoever a great man doeth, (sayeth) that other men also do (say); the Standard he setteth (the opinions he holds) by that the people go." There is a fashion in opinions as in dress, and Buddhism is the latest fashion of the day; and he who runs counter is indeed a guy and a gawk.

J. M. NALLASWAMI PILLAI, B. A., B. L.

(*To be continued.*)



"Hridyakasa Mayam Kosam Anandam Paramalayam" Maitran-Upanishad.

8376

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, JANUARY 1898.

CHIDAMBARAM.

"*Hridyakasa Mayam Kosam Anandam Paramalayam*"
Maitran-Upanishad.

We are glad to present our readers this time with a picture of the most ancient and far famed Temple of Southern India. The word Chidambaram is simply a synonym for Chidakas (ambaram meaning Akas) and we traced in our last how the idea of the human body and the heart being regarded as the Temple of God had its very genesis in the oldest Upanishads. We said that one of the names of Chidambaram was '*Pundarikapuram.*' This is only one out of a number of other names, all derived from the Upanishads. The following stanza from Saint Umapathi Sivacharya's Koirpurana, sums up all the various names of this temple and this verse only follows a corresponding verse in Sûta Samhita

அத்தன் பரதத் துவனித் தநடத்
    தமரும் பொதுவின் பெயர் மன்றமலஞ்
சத்தும் பரிரண் மயகோ சமகந்
    தனிபுண் டரிகங் குஹைகஞ் ககனஞ்
சுத்தம் பரமற் புதமெய்ப் பதமச்
    சுழுனை வழிஞா னசுகோ தயநற்
சித்தம் பரமுத் திபரப் பிரமந்
    திகழுஞ் சபைசத் திசிவா லயமே.

The various names are *Sat, Param, Nityam, Hiranmaya kosam, Mahat, Viviktam, Pundarikam, Guha, Gaganam, Parisuddam, Atpudam, Satyaspadam, Gnanasukam, Parama vyomam (Chidambaram) Parabrahmam, Sabha, Sakti, Paramalaya* (Sivalaya). The word Sat occurs in the 1st mantra, in the 1st Kanda of 6th Pratipathaka of Chandogya. The word *Param*, in 7th mantra of 3rd chapter of Swetaswatara; the word *Hiranmayakosa* in 9th mantra of 2nd Mundaka, 2nd Kanda of the same; the word Mahat, in Brihara-nyaka, 12th mantra, 4th Brahmana of 4th chapter; the word *Viviktam* (தனி-sole) in 9th mantra of *Kaivalyopanishad*; the word *Pundarikam* in Kaivalya, 11th mantra, and in *Chandogya*, 1st and 2nd mantras in 1st Kanda, 8th *Pratipathaka*; and in 7th mantra of 10th chapter of *Mahanarayanopanishad*; the word *Guha* in *Taitriyaka* 1st Anuvaka of *Brahmananda* Valli; the word *Gaganam* in 7th mantra of chapter 2, Mahanarayana; *Suddam* in *Brahad* 8th mantra, 14 Brahmana, 7th chapter; *Atpudam* in 7th mantra of 2nd chapter of *Mahanarayana*, and in *Kaivalyam*, 23rd mantra; *Satyaspadum* in Kena, 8th mantra 4th Kanda; *Gnanàsukam* in Anandavalli of *Taitriyaka*; *Paramavyoma* (Chidambara), in several places in the same Upanishad; Sabha in Chandogya, 7, 14; *Satyam* in *Swetaswastara*, 8th mantra, 6th chapter; Paramalayam (Sivalaya) in Maitrayanopanishad, 27 mantra, 6th Pratipathaka. The last word *Paramalaya* or Sivalaya is the same as the Tamil 'கோயில்' and is very important and its occurrence in the last named Upanishad, which is reputedly a very old Upanishad, in the following line

"*Hridyakasamayam Kosam Anantham Paramalaya*"

points to the fact that even in those old days Temples were not unknown. There can be no doubt that this was the oldest known temple in Southern India. European investigators trace back some portions of the building as far back as the 5th century. Professor Eastwick says that "there may be remains here of the 5th century, and assuredly there is much that dates as far back as the 10th and 11th. Even Lord Valentia remarks that the architecture has a more ancient appearance than that of Tanjore or Rameshwaram; and Mr. Fergusson infers the same, independently of historical accounts, from its surpassing excellence." These remarks apply to the outer structures more or less and later additions were also made in the time of Vijia Raya Aditya Varma (A. D. 927—977); and in 1785, a widow is said to have expended nearly 2 lacs in the repair of the Gopurams. Later, the famous Pachiappa Mudaliar of Madras, who was a great devotee of the God, rebuilt the Eastern Gopuram, and established many other charities in connection with this temple. The Chetties of Devakota well-known for their great devotion and charities have, in the most praiseworthy manner, undertaken the entire renovation of the Temple, amidst a host of internal and external troubles, which even now do not seem to have come to an end. The works they are engaged in now seem as gigantic, as the undertak-

ings of old, though they command greater facilities now, and when they are finished, they will stand forth as an enduring monument of the enterprise of the 19th century, as well as to the eternal glory of the Devakota Devotees. The devotees with whose name the Temple is most connected in popular imagination are those of Patanjali, Vyagrapadar, Hiranyavarma, Thillai Dikshitars and Manickavachaka. The first four names will point to the earliest time when the sages and people of the north penetrated to the South to set up their rites and ceremonies, as the time when this temple came into existence, and no wonder, the first Temple was only called Paramalaya, the கோயில் only and embodied all the Vedic conception of the seat of the Most Supreme, Invisible and Omnipresent One. Manicka Vachakar's Hymns on this Temple are now in existence (one of them translated and published in page 50, No. 3 of this magazine) and if his age may be put down as the first century after or before Christ, then this Temple must have been in existence long before. The Principal Shrine is the Chit Sabha or Chittambalam or Chidakas, where the Invisible Presence is worshipped as Akas Lingam. A curtain is dropped in front of this 'Empty Space,' and outside the curtain on one side is the Image of Nataraja in a dancing posture with His Sakti, Sri Sivakama. There are four other Sabhas called the Kanaka Sabha, Deva Sabha, Nirttha Sabha and the Rajah Sabha. There is a separate Amman Temple and there are smaller Shrines dedicated to Ganesha, Subramanya or Skanda, and Maha Vishnu, as Govindaraja &c. Our picture, which is from a Photo taken by the well-known firm of Madras, Messrs. Weil and Klein, shows two of the Principal Gopurams in full, and the big Dome just in the middle of these two is the Golden Dome of the Chit Sabha and the smaller structure at the right hand corner is the Amman Temple, and the Sivaganga Tank, otherwise called Hemapushkarani (Golden Tank) appears in front and is a beautiful structure. The famous Thousand Pillared Mantapam in which the Great Abhishekam takes place is not shown. As to the excellence of its architecture we cull the following from the District Manual compiled by the Hon'ble Mr. J. H. Garstin:—

"As an architectural edifice the pagoda is a very wonderful structure, for it stands in the middle of an alluvial plain between two rivers, where there is not only no stone but none within 30 or 40 miles, and yet not only are the outer walls faced on both sides in their entirety with dressed granite, but the whole of the great area enclosed within the inner walls is entirely paved with stone of different kinds. Nor is this, by any means, all, for there is in the pagoda a Mantapam or hall with more than 1,100 carved pillars, each a solid block, and in front of the Mantapam are several rows of circular granite monoliths, about 70 in all, standing about 20 feet out of the ground, and sunk in it probably at least 6 feet, which are meant to support the great pandal erected in front of the Mantapam on occasions of ceremony. Moreover, the gateways of the Gopurams are built of solid blocks of stone 30 feet high and considerably over 3 feet square; while not the least remarkable feature in the pagoda is a large and very deep tank, about 150 feet long and 100 feet broad, with long flights of dressed stone steps leading down to the water on all four sides. The whole of the stone worked into the building must have been carried at least 40 miles, across the Vellar river (which is not navigable for more than 6 or 8 miles from its mouth), and over a country devoid of roads. Nothing, indeed, strikes one more forcibly, when looking at the pagoda, that the stupendous labour and marvellous perseverance which produced such results under such circumstances. The compiler was informed that much of the granite was brought from Trinomalai, a distance of over 80 miles, but it is somewhat difficult to believe this, as that would have entailed the crossing of the Ponniar river as well as of the Vellar.

The best carvings in the pagoda seem to be the pillars in the Nirattha Sabha and in the Subramaniya Kovil called "Pandiyanayakam," (which is now undergoing restoration), and a few figures in niches on the Gopurams.

The tank already alluded to is called Sivaganga or Hemapushkarani (Golden Tank). Its water is green and full of floating particles of vegetable matter which the people say are weeds. It is said to be remarkably soft and cleansing for washing and to be used for no other purpose. There are four wells of very good water in different parts of the pagoda from which many persons in the town get their daily supply for drinking and cooking—one well, close to the Chit Sabha and to the east of it is built of granite rings each about a foot in depth and cut out of a solid block. The diameter of the rings is about 3 feet.

A French Author, M. Legoux de Flaix (vol. 1, page 115) mentions the existence of a very remarkable stone chain in this pagoda, of which each link was 3 feet long and highly polished. Its entire length was 548 feet. No trace of this chain remains and the very tradition of its very existence is unknown to the Dikshatars. There are, however, three small circular links of a stone chain still depending from the top of one of the columns of the large hall of the Amman Kovil and it is possible that the original chain once hung there. Most probably it was destroyed by Hyder when the pagoda was in his possession, as many mutilations of the carved figures are ascribed to him and his soldiers.

The view from the top of the Eastern Gopuram (which is said to have been re-built by Pachippa Mudaliar of Madras renown) is a remarkably fine one. On all sides the stretches of paddy fields interspersed with clumps of trees give an exceedingly park-like appearance to the scene. On the west the whole pagoda, with much of the town beyond, is seen at a glance, while on the east the view is bounded by the sea which is distant about 7 miles. The tall chimney of the Porto Novo corn works, and the mouth of the Coleroon which lies due east of this Gopuram, are prominent features in the landscape."

This temple unlike all other temples in Southern India is the sole property of Dikshitars or Brahman Priests, and they form a unique sect, having no

connection with any other classes of Brahmans. Professor Wilson, in his glossary points out that Dikshitar is a title of one of the branches of the Kanoujia Brahmans who live chiefly near Allahabad. But Diksha is the initiatory ceremony which one has to undergo, before he can take part in the Vedic and Tantric rituals, and Upadesa. The management of the Temple by the Dikshitars is worth a study by itself. They constitute a thorough Democracy and Plebiscite. There is no head man at all, and no heriditary rights. Each male born after his 5th year has a vote and equal rights as any other person in the management of the Temple. Any visitor may see even to-day many an young urchin with his brass plate and ball of camphor leading up some pilgrims in his trail to the door of the shrine; and the rights of each to his own clientele is jealously guarded and respected. There are no endowments at all in land or funds, but all the expenses are met from the offerings of the people.

The principal festivals are six in the year, when the *Abhisekams,* anointing of Nataraja takes place, but the two most attended are the *Thiruvadirai* Darsanam which fell on the 7th of January last, and the one taking place in June called *Ani-Thirumanjanum.* These Darsanams are indeed a sight to see, this mass of Humanity with uplifted hands, and tear-streaming eyes, and we have thought in our inmost thoughts, whether it was not possible, when all this gorgeous material universe is evolved from Mind and Will, whether the united and devoted hearts of millions of mankind cannot be powerful enough to animate this Presence, by itself, and by reflection induce the same Devotion and Love in other hearts who look up to It.

SIVAGNANA BHODAM ON RAHU AND KETU.

Rahu and Ketu are the last two of our nine planets. Puranically, they represent respectively the Head (Caput Draconis) and the Tail (Cauda Draconis) of a Dragon an Asura who, having stealthily partaken of the Ambrosia intended only for the Suras or gods, was struck by Vishnu, on the complaint of the Sun and the Moon. The ambrosia, however, having made him immortal, his Head and Tail have survived, and in the Heavens, avenge the fatal blow on the Sun and the Moon by means of Eclipses.

But what we are able to understand better is the account given of them in Astronomy. Astronomically, they are respectively the ascending and descending nodes of the Moon, being two imaginary points where the orbit of the Moon in its revolution round the Sun intersects what is called the Ecliptic. The Ecliptic, though really the orbit of the Earth round the Sun, is practically the apparent annual path of the Sun in the Heavens and is the central portion of the zodiac. The path of all the planets in the Heavens constitute the zodiac which is divided into twelve parts named after the constellation situated in each. The Sun moves along the central path of this Belt within which all the planets move. For all practical purposes of Astronomy, it is convenient, as our Astronomers have done, to regard the Sun as moving in the Heavens though the motion is caused by the revolution of the Earth. This apparent path of the Sun in the Heavens called the Ecliptic is intersected in two points by the Moon in its revolution with the Earth round the Sun, that is to say, the Moon in its course crosses the Ecliptic at two points; but in the other parts of its course, it is away from the Ecliptic but never at it. When the Sun and the Moon are in conjunction at any point in the zodiac, we know we have what is called the new Moon. But when this conjunction takes place at one of the two nodes abovementioned *viz.*, at either Rahu or Ketu point then a Solar Eclipse occurs—that is the Sun and the Moon being then visible to us nearly on the same line, a portion of the Solar disc is intercepted by the body of the Moon.

But on the other hand, if the Sun and the Moon are at opposite points in the zodiac, we have what is called the Full Moon and when this Full Moon occurs while the Sun and the Moon occupy these two opposite

points respectively *viz.*, the Rahu and Ketu points, even then they are on the same line with the Earth but on different sides of it and the Moon therefore merges into the shadow of the Earth caused by the absence of Solar light. And we then have the Lunar Eclipse.

As these curious planets are two mere imaginary points at which the path of the Sun and of the Moon meet each other, we are unable to identify their position at ordinary times though they are always, as marked in the Calendar, situated exactly opposite each other separated on either side by five signs of the zodiac and are ever moving through the zodiac like the other planets at 18 months per sign of the zodiac or Solar mansion. For the purpose of determining the Eclipses, it is necessary to know the position of these points and they are therefore marked every year in the Calendar and assigned to a particular Solar mansion in the zodiac.

This interesting Astronomical principle is made use of by மெய்கண்டதேவர் in his சிவஞானபோதம் in the following stanza by way of a simile for illustrating a difficult Theological principle which could not otherwise be explained.

> இந்துவிற் பானுவிலி ராகுவைக் கண்டாங்கு
> சிந்தையிற் காணிற் சிவங்கண்ணா—முந்தவே
> காட்டாக்கிற் றோன்றிக் கனல்சே ரிரும்பென்ன
> ஆட்டாணா மோதைந் தெழுத்து. (*Sutram 9, Chap. 3.*)

"The imperceptible Rahu and Ketu become perceptible during Solar and Lunar Eclipses So God becomes visible in the Heart by the devise of Panchatchara like fire in a wooden rod subjected to friction, and the Soul becomes merged in Him losing its individuality like heated iron. Therefore practise Panchatchara."

In another place in the same book, we have the following stanza introducing another rare Astronomical truth by way of simile.

> வெய்யோ னொளியி னொடுங்கி விளங்காது
> வெய்யோனை யாகாத மீன்போல—மெய்யவனிற்
> கண்டுகேட் டுண்டுயிர்த் துற்றறியு மைம்புலனைக்
> கண்டவனாய் மன்னு தலைக் காண்.

"The planets lose themselves in the light of the Sun but are unlike him though they shine by his borrowed light. So the senses derive their power of perception from Him who also perceives through them and is identical with them."

In the 1st stanza, the annotator explains அந்தரத் தியங்கு நவக்கோள்களுள் ஏனையபோலக் காணப்படாத இராகுகேதுக்களை உபராகத்திற் (கிரகணத்திற்) சந்திராதித்தர் மாட்டுக்கண்டாற் போல' (as we perceive during Solar and Lunar Eclipses the existence of Rahu and Ketu which unlike the other planets are imperceptible on the Heavens) and with regard to the omission of கேது in the stanza remarks 'கேது சாயாக்கிரகமாதலின் வேறு கூறாராயினர்' as Ketu is an imaginary planet, it is not saparately mentioned.

On the 2nd stanza, the note is 'நாண்மீன் முதலியவற்றினொளி யெல்லாம் ஞாயிற்றினுடைய வொளியே யென்பது வேதநூற்றுணி பாகலான் அஃதிண்டைக்குவமை யாயிற்று' as the Vedas hold that the lights of planets is derived from the Sun, it is here used as a simile.

These two similes borrowed from Astronomy point to the profound erudition of the author in other branches of Science than Theology, for it is very unlikely that an author of his reputation being the first classical Tamil writer on Siddhanta Philosophy in a work like சிவஞானபோதம் would have used for his similes, facts which he has not thoroughly mastered unless we suppose they occured in the original Sanskrit Text.

These are not among the favourite trite similes of the Siddhanta Philosophy such as the comparison of God and Soul in the created Universe respectively to the Sun and the eye, the comparison of ஆன்மா, ஆணவம், மாயை and வினை respectively to the rice, bran, husk and shoot of a grain of paddy, the comparison of the deceptive senses to the unreal colours of a crystal, the likeness of ஆணவம் to physical darkness, and of acquisition of spiritual knowledge to the rising of the Sun, the resemblance of eternal co-existence of ஆணவம் with soul which becomes Godlike on its cessation, to the natural presence of dross in copper which is converted into gold on its removal, the simile of the faculties of கலை, காலம், நியதி &c. to a lamp in physical darkness and that of the perishable character of the Universe to a mirage. The similes of this author are very apt and instructive and require to be carefully studied.

T. VIRABADRA MUDALIAR, B. A., B. L.

EVIDENCES OF NATURAL RELIGION.

II.

God an Intelligent Being.

In the ordinances of Menu, Chapter XII. V. 84, we find the following question addressed by the sages to Bhrigu. "Among all those good acts performed in this world, is no single act held more powerful than the rest in leading men to beatitude?" "Of all those duties," answered Bhrigu, "the principal is to acquire from the Upanishads a true knowledge of one Supreme God; that is the most exalted of all sciences, because it ensures immortality. In this life, indeed, as well as the next, the study of the Vedas to acquire a knowledge of God is held the most efficacious of those six duties in procuring felicity to man; for in the knowledge and adoration of one God which the Vedas teaches, all the rules of good conduct are fully comprised." Let us therefore apply ourselves to the study of God's nature and attributes that we may secure our everlasting happiness in heaven.

The Attributes of God

We saw in the first lecture that the Primitive Religion of mankind was monotheistic, that is, that it consisted in the worship of one sole God. So far, therefore, all men agree in admitting the existence of a Supreme Being or God. But what is His nature, what are His attributes, His incommunicable characteristics?

We heard last time the sages and Philosophers of Antiquity asserting of God that He is an infinite, eternal, incomprehensible, intelligent spirit, who is in all places, who sees all things, who can do all things, who has created all things by his power, and who rules all things by His wisdom. They affirm that to name God is to name a Being above all, a Being whose essence is pure, sole subsistent existence, a Being, finally, infinitely perfect. This is the description of the God-head as given by the Philosophers of past ages, and it is less the opinion of a peculiar class of men than the verdict of mankind on the subject.

"God, Iswara, the Supreme Ruler," says the Indian Philosopher Patanjali, "is a soul or spirit distinct from other souls; unaffected by the ills with which they are beset, Himself unconcerned with good or bad deeds and their consequences, and with fancies and passing thoughts. In Him is the utmost omniscience. He is the instructor of the earliest beings that have a beginning (the deities of mythology), Himself, infinite, unlimited by time." Yogasastra I. 23—24 and 26—29 Colebrooke on the Philosophy of the Hindu Sankya, page 251.

God, therefore, according to the Sankhya school of Philosophy is omniscient, that is, God is an intelligent being, nay, as the great one says in the Bhaghavat Gita, "God is knowledge and the end of knowledge" (Gita XIII 17.) and this is the general opinion of mankind about God, because as all men believe in the existence of God, they, in like manner, conceive Him to be a Being, who knows everything, who sees all things, to whose knowledge nothing is hidden. Now, is this universal assertion of mankind wrong? Is the best part of the human family mistaken in attributing science, knowledge, intelligence to God? When I raise my eyes to the vault of heaven, and see the sun darting forth its shining beams, am I mistaken in asserting its existence, its brilliancy, its influence on the mineral, vegetable and animal worlds? Modern science, I know, teaches about the sun many theories which to uneducated people look as many mysteries; but no one will ever be mistaken in affirming of the sun what his senses infallibly tell him, namely that the sun exists, that it darts forth beams both brilliant and warm, and that it has a deeply-felt influence on the physical world. Nothing short of this must be said of God. There is a knowledge of God which to most men is a hidden secret: it is reserved for those souls whose purity enables them to pry a little into the mysteries of the Godhead. But there is another knowledge of God which is open to all. "The living God, who has made the heaven and the earth and all things that are in them, left not himself without testimony, doing good from heaven, giving rain and fruitful seasons, filling our hearts with gladness." (Act. c. XIV. V. 14.). All the creatures of this visible world testify to the existence of a Supreme Being, and likewise we can read in them, though imperfectly, some of the attributes of the God-head: for, like a giant striding along the wonderful path of Creation, God the Creator has left everywhere the unmistakable mark of this presence, the ineffaceable print of His omnipotent hand.

But amongst all the attributes of the God-head none are perhaps more clearly discernable in the workings of nature, than God's omniscience and knowledge. Do you wish to know something about the knowledge of God? Ask the starry heavens, the fruitful earth, the roaring oceans, the meandering rivers, the lofty mountains, the fertile valleys, the mineral, vegetable and animal worlds, and all these creatures will answer with myriads of tongues: Our Creator, our Sovereign Maker is a Being of infinite intelligence and infinite power, who in his infinite wisdom devised, and by his infinite power carried out the plan of this beautiful world.

Order in the Universe.

The tongues wherewith all created things proclaim the infinite intelligence of their Maker, is the wonderful order that is visible in them all. But how is order possible without the existence of a mind adapting diverse things to one definite result? Order is a methodical arrangement of many and

different things into one whole, with a view to obtain a definite end or result. In consequence, order is the proper effect of a devising and designing mind. Indeed, to direct different things to one end, to arrange things which are capable of different arrangement into a determined and definite one, can be the work only of a mind, which is able to see the different relations in which different things stand to one another, which can so arrange adjust and dispose them, as to bring out of different things one definite result. Take for instance a house. It is made up of different things. You have in it stones, rafters, windows, doors, tiles. Set up all these things orderly, and you have a house fit for human accommodation: dispose of them at random, and not a house but a heap of building materials will be the necessary result. But how will you be able to set up in order all these different things without a mind that understands them all? To raise a building an Architect is required to make a watch; a watchmaker is necessary to construct any engine, any concern or contrivance whatever, a designing mind is absolutely needed. In consequence, from the mere inspection of a building, of an engine or any contrivance whatever, I rightly argue that the Architect has a designing mind, or, he is an intelligent being.

But what of this visible Universe? Is there any engine made by man which may boast of being more perfect, more complex and yet more simple, more adapted to its end than this admirable world? The telescope has revealed to us the wonders of the starry heavens, the microscope has made us pry into the wonders of the infinitesimal world. But, in the great orbs that travel through the ethereal regions, as well as in the small atoms of matter that are beyond the power of even the strongest blens, thousands laws are clearly discernible, upon which the existence, the beauty and the orderly arrangement of the Universe wholly depends. This world is one vast series of causes and effects, the former bearing on the latter, the latter giving rise to new causes and new effects, all of them linked together by constant and definite laws, the wonder at once and the object of modern science. But who has imposed up brute matter all these different laws? Who holds the planets in their course? Who has taught the bee to rob with wonderful cunning the flowers of their honey, and to construct the most perfect hexagonal cells to store it in? Who directs the plants to hide the root deep in the soil, and to expose the summer foliage to the clear sunshine? Who has taught the sea to wash at appointed hours the beach with its tidal waves? "Consider the marvellous life of a bird and the manner of its whole existence. Consider the power of that little creature, the skill in building its home, in finding its food in protecting its mate, in serving its offspiring in preserving its own existence, surrounded as it is on all sides by the most rapacious enemies. Consider its migrations. Men are proud of steamships and railway trains of the overland route between Europe and India, but what merit have they beside the flight of the bird from Northern Europe to Southern Asia? Alone, unaided, opposed by many adverse circumstances, and frequently blown back by foul weather, it yet crosses continents, seas and deserts, till it reaches its winter home by Nile, or Ganges or Euphrates: and yet again, when spring is in the air, it returns over those thousands of miles to make its nest in some Norman croft or Rhenish hedge or English orchard." The Nineteenth Century, January, 1895.

The First Wonder in Nature.

As I cannot in the narrow limits of a single lecture pass in review all the wonders of the visible world, I shall confine myself to pointing out to you, chiefly in the words of Mr. Gaumeg, the astonishing laws govern three created things, that belong respectively to the mineral, the vegetable and the animal world. Now, I have told you from the beginning that we are to read the perfections of Almighty God in his creatures, and there is perhaps no existing thing whereby God's perfections are rendered more visible than by the sun. Let us consider first its distance from the earth. Though God has placed the sun in the firmament, it is for the advantage of the earth. He has regulated the distance of the one by the necessities of the other. He has placed between the heat of the sun and those things which it should assist such a due proportion, as to be always beneficial to them. With a greater separation, the earth would be frozen; with a less, it would be burnt up. Behold the unerring calculation of the Heavenly Mathematician! He requires to enlighten and warm a globe of 25 thousand miles in circumference. He wants to have only one furnace for the purpose. What then must be the size of that furnace, and at what distance from the earth must it be placed? Indeed, the solution of this great problem is well worthy of God's infinite Mind. He speaks, and at his word, a fiery globe, about one million four hundred and five thousand times larger than the earth glides into boundless space. But the rays of fire, which issue from a flaming globe a million times larger than the earth, must have an astounding activity while they remain concentrated and act together. They must then divide, so that when they arrive at the earth they may shed no more than the requisite degress of light and heat. At what distance must the earth be placed that these rays, on their arrival may be sufficiently divided to give man light without blinding him, and to warm him without burning him? What do you think? If this problem had been presented to some of our astronomers, do you not think it would be still unsolved? But God, infallible in all his operations, whose power equals His Infinite Wisdom,

speaks the word, and the sun is placed at the distance of about ninety-two millions of miles from the earth. And the experience of perhaps eight thousand years has borne testimony to the accuracy of these calculations. Next I call your attention to its apparent motion. By reason of the rotundity of the earth, if both the sun and the earth were immovable in the midst of the heaven, the sun would enlighten and warm one-half only of our globe. It was then necessary that either this great luminary should keep continually marching round the earth, or that the earth itself, turning on its axis, should successively present the various parts of its surface to the rays of the sun. God chose the latter, and accordingly the earth, during the space of twenty-four hours, turns completely on its axis, and the sun, apparently rising every day without fail, and journeying along his course, enlightens and warms successively the whole earth. Behold with what a profusion of colours. He adorns nature, and with what magnificence he is himself clothed. Like a young bridegroom who goes forth from the nuptial chamber on the most solemn day of his life, the sun appears above the horizon, as the friend whom heaven or earth expects, and who behold him with delight. His splendour is full of sweetness. The universe greets his arrival; the eyes of all creatures are fixed upon him; and to receive the salutations of all, he renders himself accessible to all. (*c.f.* Gaume. *The Catechism* Vol. I, p. 156...*seq*...)

Now I shall ask here again, how did the orderly arrangement of the sun, its harmony, its beauty, its usefulness come to be? Is all this the effect of chance? Thousands of laws direct the sun through its daily course. Who has framed these laws? Who has imposed them on the great orb of day? A law is essentially the effect of a devising mind. Law is the fountain of order, and order is the arrangement of different things to one definite result. Who can possibly conceive an ultimate result or end, without an intelligent being? Therefore we must conclude, that outside matter, there is Mind understanding and designing the order of matter. This mind, this intelligent being is God.

The Second Wonder in Nature.

Let us now proceed to the second instance of order in nature, taken from the vegetable world. Among the many wonders of the vegetable kingdom some are common to all its species, some peculiar to each plant in particular. It is common to all kinds of plants to be distinguished into four parts; *viz*, the root, the stem, the leaf and the grain or fruit. Let us pause to consider each one of them. A little seed falls on the ground: You need not fear, it will not perish: God watches over it as well as over the whole world. He sends both heat and moisture to swell the grain. Its cover bursts, and from it you see two little germs spring forth; one ascends, the other descends. That which ascends is the stalk, that which descends is the root. Who was it that told these little germs thus to separate, and take each such different directions? The root is intended to fix the plant, and to procure nourishment for the stalk; hence the root is hollow in the middle. Through this little canal are drawn up, by means of heat, the sap which the root finds in the earth. But here is the danger. All the sap or variety of moisture with which the earth is filled, does not suit every plant; and there are myriads of species of plants. But do not fear; the root will not be deceived: it will select only those juices which are suited to it. By whom has it been taught to make these fine distinctions? In what school, or under what master, did it graduate in Chemistry? In proportion as the root buries itself beneath the earth, the stem or stalk raises itself aloft. It is perforated by a multitude of little canals, through which the sap ascends and descends in connection with the root. The manner is somewhat similar to that in which the blood circulates through the veiws of our bodies, supporting our life. As the stem rises above the earth, it forms knots or joints. These serve to strengthen it, as well as to purify more and more the nutritions fluids transmitted by the root. Placed one above the other, they allow nothing to pass but what is most carefully filtered. When the stalk becomes strong it requires a more abundant supply of nourishment, just like an infant that is growing rapidly. The root, which is the stalk's nurse, would then run the risk of exhaustion, and the stalk might die of hunger, if God had not provided for this danger. The God who nourishes all things that live, comes to the assistance of his work. He does so by means of leaves. The side of the leaf that turns towards the earth is rough and covered with little hairs hollow within, whilst, on the contrary, the side of the leaf that turns towards the sun is smooth and glossy. Why so? Why is there such a difference? It is another admirable invention of the Divine Gardener. All these little hairs are open to receive the surrounding air, to gather in the warm vapours that rise from the earth, and thus contribute to the nourishment of the stalk. Quite as skilful chemists as the root, these little hairs admit none but suitable particles of air or vapour. Now, the nourishment gathered by the root and the leaves might become superabundant and the plant be choked. How does the Divine Intellect arrange for this new danger? In this manner all these little hairs that cover the under side of the leaf become like so many pores, which perspiring, reject the useless and noxious fluids that should not be retained.

When at last the stalk has reached its full height and maturity the fruit appears somewhere on the upper part. The precious fruit or seed is destined to give birth

to new plants, therefore its birthday must be celebrated with the utmost joy and magnificence. Leaves of exquisite fineness and texture, adorned with beautiful and varied colours, wrap it in swaddling clothes, and form its cradle. Around it float the richest perfumes, the feathery songsters, the musicians of our good God, returned from their distant journeys, or recently liberated from their nests—nay, all nature, awakened by the breadth of summer, and decked in the richest attire, hastens to welcome the arrival of the little stranger. Here it is born, here it grows, in the midst of the harmonies of sweet sounds, and in an abode more gorgeous than the palace of a king. (*c. f.* Gaume—page 146.)

G. BARTOLI, S. J., D. D.

(*To be continued.*)

To

THE EDITOR,

Siddhanta Deepika,

MADRAS.

SIR,

1. In the November issue of your valuable journal, Mr. S. Ramasamy Iyer, B.A., B. L., has taken a dangerous course in raking up sectarian controversy.

2. (*a*) He makes distinctions between a Personal Being and an Impersonal Paramatma, (*b*) He says that "Siva as a Personal Being is subject to all the ills flesh is heir to" as (*c*) He says that though the Upasana of Vishnu Paramatma is efficacious in gaining the higher spiritual gnanam and thereby salvation in the form of Sayujgya, Siva alone can give higher Gnana and Moksham. He also talks of Vishnu's incapacity to give Moksha, (*d*) Saint Thirumoolar's comparison between garlic and kasturi, besides Anushtup slokas from the later Upanishads are relied on by your learned contributor.

3. The definition of Paramatma in the very first Sutra is that of a Being who creates, preserves and destroys the Universe. The first sloka of Sree Bhagavatam shows that this Being is an Intelligent self-conscious Being. His inseparable Sakti shows him to be omniscient and omnipotent. He is sexless or he might be called Bisexual and He does not require any organs formed of Prakritic material. He or She or It is beyond mind and speech because His knowledge and power or absolute, unconditioned and Infinite. But why he should be called Impersonal, which He is intelligent, I have been unable to understand. However, this is probably a mere quarrel about words.

4. This Paramatma, Iswara or Purushottama puts on clothes called Rajas, Tamas and Satwa for performing his actions of creation, destruction and preservation of this Universe and is called Virinchy (Brahma), Hara (Siva) and Hari (Vishnu) respectively. The First Trinity is therefore really the one only Paramatma. Sri Krishna was Paramatma in a human body which body he could throw off at any moment and which could never bind him. Though Jivatma is bound by the bodies he gets through his Kamya Karmas, Paramatma continues Paramatma though He puts on bodies for the world's good. He is, therefore, *not* "subject to all the ills the flesh is heir to" and continues omnipotent and omniscient in his bodies as Virinchi, Hari, Hara or Sri Krishna.

5. Paramatma, however, carries on the work of creation, preservation and destruction of minor Universes and worlds through his Vibhooties among the Jivas, the powers of these Jivas being radiated by the First Trinity or Paramatma into those Jivas—Hence, we get as we proceed downwards from God several Trinities, these lower Trinities being, however, separate beings in whom the prominent features of the original Trinity are traceable and who are named by the names of the First Trinity among the Vasus, Rudras and Adityas who are our Devas for this Manwantara alone (there being different Devas for different Manwantaras), Sankara among the eleven Rudras and Vishnu among the twelve Adityas correspond to the phases Hara and Hari of the original Trinity Paramatma who destroys and preserves the Universe of this Manwantara through the said Two Great Gods. ("Destroy" is not a good word to convey the meaning of the Sanscrit corresponding word. "Take in" will be better).

6. God's infinite Powers are too glorious to be grasped by us weak mortals without His Grace. But contemplation of His Vibhooties among His creatures will give faint Ideas of His Powers and hence in the 10th chapter of the Gita, Arjuna prays to the Lord to tell him His Vibhooties. Two of the Vibhooties prominently fit for contemplation are Sankara among the Rudras and Vishnu among the Adityas. Though Sankara is among the Destroying Devas, He does Sam" (or good) by his acts which include the destroying of impure Desires lending to Samsara and it is probable that Mr. Ramasawmy Iyer's interpretation of the Konrai flower is correct. Hence, Sankara among Rudras is the Great Guru who teaches Vairagya

and Higher Gnanam. He, no doubt, is overshadowed by the "Hara" aspect of the First Trinity Paramatma. He is referred to as the greatest Bhakta of Paramatma in Bhagavatam. Similarly, Vishnu, among the Adityas shines greatly by Paramatma's reflected light in the aspect of Hari. Vishnu preserves the good and suppresses the evil in due seasons through Manus, Manuputras, Kings, Brahmins, Cows, Bhaktas and Avataras.

7. As Paramatma is the fountain of all Powers and shines as Vasudeva in all, He can be called by all names. Hence, He is called by the names of His principal Vibhooties also. It is universally admitted that the Satwic aspect and Vibhooties of God ought to be contemplated by us *for our benefit*, the other two aspects, however, not being despised or made light of.

8. Most of the Upanishads in Anushtup metre (like Ramottara Tapini, Gopala Tapini &c.), and several Puranams which talk of holy places and Idols in Southern India are very unreliable authorities in my humble opinion. Of course, we shall take the truths found in them but when they descend to sectarianism and odious comparisons, we shall refer them to the unhappy period of mediævalism which India passed through and we shall give them a wide berth as we seek enlightenment and not the gratification of our sectarian feelings and hereditary partialities for particular Shibboleths. It is a pity that even Saint Thirumoolar was not free from the weakness. His fanciful analogy (which is not very odorous) might be easily turned against him as Vishnu like Kasturi is black in external colour (and therefore must smell swett) and Sankara (like white garlic) is white in colour. I wish to add that these colours for the Gods are used in esoteric senses and physical analogies can only mislead. The way in which these sectarian quarrels live is through fanciful analogies and through one side investing its God with omnipotence as Paramatma or calling Paramatma (who has all names) by the name dear to that sect while denying to the opposite sect the similar right to invest its favourite God with all three Powers and to invest Paramatma with the names of that God. If Paramatma is the one only Being who creates, preserves and takes into himself the Universe in its entirety and if He is greater than all the Manwantaric Gods and can be called by all names, not much room for quarrel is left, unless the human weakness for gambling and cockfighting has to be encouraged in these higher fields also.

9. As I have said before, Sri Krishna Paramatma says that both Sankara and Vishnu are His (Paramatmas) Vibhooties and can be contemplated upon *as such.* Whether the Satwic quality predominates in Sankara, Rudra or Vishnu Aditya is a very minor question though it is also a very difficult question. The Ramayanam says that the Devas and Rishis were doubtful about the relative superiority of Vishnu and Rudra and at last decided it in Vishnu's favour. In the Bhagavata incident of Banasura also, Sankara is defeated by Sri Krishna but Sankara had forewarned Banasura of the coming of one "equal to myself" (Sankara) and the conversation between Sri Sankara and Sri Krishna at the end of the fight shows that they acted in concert in humbling Banasura and Sri Krishna, besides, was not merely Aditya Vishnu but was Paramatma himself in a Human body. Paramatma is capable of clouding the powers and intellects of the greatest Beings by His Maya and also of investing the least of His creatures with glory above the greatest of His creatures.* Hence, whether at any particular time or when doing a particular act, Sankara Rudra shine brighter than Vishnu Aditya by Paramatma's Grace or the converse happened is very immaterial, provided it is all treated as Paramatma's Glory and strength which are shining. Of course, if Sankara Rudra or his line of disciples initiated us into the knowledge of Paramatma and thus became our Guru, He ought to be considered as Paramatma himself (because no distinction ought to be made between the spiritual Guru and Paramatma who comes in that Body) and hence Sankara Rudra as Guru must be described as greater than Vishnu Aditya and others. If, conversely, our initiation into the Higher Gnanam was by following the path laid down by Vishnu and His Bhaktas, Vishnu becomes Paramatma and must be considered greater than Sankara till we enter Paramatma. This will explain the apparent contradictions in the Puranas, except, of course, where mediæval authorities introduced forgeries for sectarian purposes.

10. Of course, I do not intend to deny that particular natures will more easily reach Paramatma through particular Upasanas and paths. Saint Akroora in his stotram says that all the several ways described by him lead to Paramatma, including the path of the

* [Not surely. Vide Gita, verse 14 and 15.—ED.]

followers of Siva who worship Paramatma by contemplating Him in the form of Siva. In the 11th Skandha of Bhagavatam, the Lord says to Siddhava that after a man has passed Karmayoga, there are only two paths leading to salvation, namely (1) the path of Gnanam and (2) the path Bhakti—and the Lord says that to some natures, the Gnana path is more appropriate and to others, the Bhakti path. Those who are more intellectual and self assertive than emotional and reverential and who have got Vairagyam through Karmayoga practice should choose the path of Gnanam and persevere in it till full enlightenment. Those who are more emotional and reverential and whose hearts melt when hearing the names and holy deeds of Paramatma and who are unable to throw off all human attachments, though they perceive the vanity of the world ought to take to the Bhakti path, which will easily and smoothly lead to Vairagya, Higher Gnanam and Salvation.

11. As to the general character of Sankara Rudras and Vishnu Aditya, Sankara was more merciful and implusive in character while Vishnu was more just and prudent. Sankara in his personal habits was more austere, more eccentric and more unconventional. He, in fact, treated conventionalities with contempt. Vishnu was more sumptions in life and dress and more anxious to preserve the proprieties of conduct and outward appearances, though when the proper time came, He was the first in the battle against things and individuals who are obstructing Evolutionary Progress. Mr. Ramasamy Iyer's contention that by the Upasana of the Rudra Aspect of Paramatma, Kubera obtained more than the Bhaktas of the Vishnu aspect is not a patent fact. Prahlada and Dhruva got at least as much temporal and spiritual benefit, Dhruva's position being higher than that of all others. Kubera was also not free from attacks like those made by Ravana, Dhruva and others on his dominions. Mr. Ramasamy Iyer's attempts to criticise Lord Vishnu for what constituted in Mr. Ramasamy Iyer's opinion the too long delay on the Lord's part in killing Ravana and Duryodana &c., are funny. Of course, saints have also cried "How long, How long, O Lord " but they said it in reverence and fear and not as a criticism and as setting up their ideals of fitness or wisdom above the Lords..

12. If Sayujyam means "Union with or entering into Paramatma" Sri Krishna Paramatma says in the 11th chapter of the Gita that His Bhaktas can "know, truly see, and enter into, Him" and even His enemies like Sisupala and Danta Vakra who contemplated Him *without intermission* before their bodies were killed-entered into the Lord. The well-known sloka says that Sankara gives Gnanam and Janardana gives Moksham.

13. The man who wants to enter the Gnana path will do better, in my humble opinion, to hold to the Upasana of that Vibhooty who is called Sankara for Lord Sankara is the destroyer who destroys out of pure benevolence to do good and His example and His contempt for conventionalities and the contemplation of His Holy, Grand, austere Form and character and His spurning of riches and soft things will conduce much towards the acquisition of Vairagyam and Gnanam and the knowledge of the happiness which results from Atma Gnanam. The Lord Vishnu whose Holy, Perfect and Pleasing Form corresponds to His equableness and His Justice and His constant wakefulness to work for the benefit of the right and the just will be the fitter subject for the Upasana of the would-be Bhakta. The man, of course, who rises to the knowledge of or Bhakti towards the one God who has both Forms and who has got the Powers of both these Great Beings cannot quarrel with the Bhakta of either of the two Gods. The Bhagavatam says that if Sankara is worshipped as the ruler of the Ahankaras, He will give all temporal benefits and riches to His worshipper.

14. In conclusion, I wish to request Mr. Ramasamy Iyer that while I would, in no way, like to lose the benefit of his translations and of his praises of and devotional fervour towards Paramatma and His Vibhootee Lord Sivayogeeswara, Mr. Ramasamy Iyer will not use his talents in trying to support sectarian animosities and will not waste his acuteness in trying to depreciate Vishnu Adytya or the Vishnu aspect of the Trinity Paramatma or the Avatars of the Paramatma.

(OM TAT SAT).

KRISHNA DASA BABOO.

[We give our Babuji's letter in full, if only to remove any misconception that we are prepared to tolerate any mere sectarian question. As misunderstandings are however likely to rise, we would have kept back all such articles, had it not been for the fact that Mr. Ramasami Aiyar's own broad views are too well-known, to lead any one into misunderstanding him. In a long note, on stanza 5, for which we regret we have not been able to find space yet, he distinctly says that his sole desire is not to encourage

sectarian prejudices, but to clear off party misconceptions. But as the result proves, he has not been so successful as he hoped. But surely, Mr. Ramasami Aiyar is commenting on a particular text and he is at liberty to show how that conception has been arrived at, and how it can be maintained. Where is our Babuji's boasted toleration and calmness of mind, if the same can be disturbed, and cannot brook this simple discussion. Our Babuji, no doubt and perhaps justly criticizes our learned contributor's use of texts from the later Upanishads; but did he pause to consider the age of his own authorities, which he quotes to refute Mr. Ramasami Iyer. Independent European Scholars, following their own methods, point to these works as very late productions, and the names of the reputed authors are also given out. Certain names and certain stories may be old but it does not follow that the works in which we read them are as old as some of the names or some of the stories. Till we get to understand our past history better, and appreciate it too, it will be better perhaps to let sleeping dogs lie. If Mr. Ramasami Aiyar's distinction of Paramatma, and Personal Beings are not correct, our Babuji's distinctions also are chimerical. If he thinks that wherever *Tirumular* speaks of Siva, he thinks of our Babuji's Vibuthi Sankara-Rudra, he is sadly mistaken. He has only to read verse 25 of Tirumular and the notes thereon, given in No. 7 of the Tamil Edition of the *Siddhanta Deepika*. The same thoughts run throughout the whole of the Siddhanta Literature, and may be traced through all Vedas, Puranas and Itihasas, old and new. No doubt, among these latter authorities, occur stories of Avatars and Vibhuties of the Supreme, born of men and women, and to which, no doubt, our Babuji clings. Our Babuji is quite welcome to his own predilections, and to regard the other authorities as sectarian and spurious interpolations. But that is where persons can honestly differ; and the question also is a question of principle and not of mere sentiment.—Ed.]

EXTRACT.

THE HON'BLE Mr. JUSTICE M. G. RANADE AT THE LAST SOCIAL CONFERENCE.

We extract the following from the admirable speech of the learned Judge and Reformer, the general agreement between which and our article in the "Old and the New" are particularly noteworthy despite the unwarranted onslaught on Revivalism.

* * * * *

The *Arya Patrika* of Punjab, which is a recognized organ of the Arya Samajas there, has, in its words of advice to the Conference, expressed its view that we are radically in the wrong in seeking to reform the usages of our society without a change of religion, and it seriously suggests that we should in the first instance become members of their Samaj, and this conversion will bring with it all the desired reforms. Many enthusiastic friends of the Brahmo Samaj entertain similar views and give us similar advice. All I can say to these welcome advisers is that they do not fully realize the situation and its difficulties. People have changed their religion and yet retained their social usages unchanged. The native Christians, for instance, especially the Roman Catholic section among them, and many sections of Mahomedans, are instances, in point. Besides, it has been well observed that even for a change of religion, it is too often necessary that the social surroundings must be liberalised in a way to help people to realize their own responsibilities, and to strengthen them in their efforts. Lastly, these well meaning advisers seem to forget that the work of reform cannot be put off indefinitely till the far more arduous and difficult work of religious conversion is accomplished. It may take centuries before the Arya or the Brahmo Samajas establish their claims to general recognition. In the meanwhile what is to become of the social organization? Slowly but surely

THE PROGRESS OF LIBERAL IDEAS

must be allowed to work its way in reforming our social customs, and the process cannot be stopped even though we may wish it. In the case of our society especially, the usages which at present prevail among us were admittedly not those which obtained in the most glorious periods of our history. On most of the points which are included in our programme, our own records of the past show that there has been a decided change for the worse, and it is surely within the range of practical possibilities for us to hope that we may work up our way back to a better state of things without stirring up the rancorous hostilities which religious differences have a tendency to create and foster. There is no earthly reason whatsoever why we should not co-operate with these religious organizations, or why they should not rather co-operate with us in this work in which our interests are common, because the majority of our countrymen hold different views about religion from those which commend themselves to these Samajas. I am speaking these words with a full sense of my responsibility, for I am, in my own humble way, a member of one, if not both, the Samajas, and I am a sincere searcher after religious truth in full sympathy with the Ârya and Brahmo Samaj movements, and I hope, therefore, that these advisers of ours will take my reply in the same spirit, and will not misunderstand me. Schismatic methods of propagation cannot be applied with effect to vast communities which are not within their narrow pale. On the other side, some of our orthodox friends find fault with us not because of the particular reforms we have in view, but on account of the methods we follow. While

THE NEW RELIGIOUS SECTS

condemn us for being too orthodox, the extreme orthodox section denounce us for being too revolutionary in our methods. According to these last, our efforts should be directed to reform. I have many friends in this camp of extreme orthodoxy, and their watchword is that revival and not reform should be our motto. They advocate a return to the old ways, an appeal to the old authorities and old sanctions. Here also, as in the instance quoted above, people speak without realizing the full significance of their own words. When we are asked to revive our old institutions and customs, people seem to me to be very much at sea what it is they seek to revive. What particular period of our hirtory is to be taken as the old—whether the period of the Vedas, of the Smrits, of the Purans, or of the Mahomedan or the modern Hindoo times. Our usages have been changed from time to time by a slow process of growth, and in some cases of decay and corruption, and you cannot stop at any particular period without breaking the continuity of the whole. When my revivalist friend presses his argument upon me he has to seek recourse in some subterfuge which really furnishes no reply to his own question. What shall we revive? Shall we revive the old habits of our people when the most sacred of our castes indulged in all the abominations, as we now understand them, of animal food and intoxicating drink, which exhausted every section of our country's Zoology and Botany? The men and the gods of these old days ate and drank forbidden things to excess, in a way no revivalist will now venture to recommend. Shall we revive the twelve forms of sons, or eight forms of marriage, which included capture, and recognized mixed and illegitimate intercourse? Shall we revive the Niyoga system of propagating sons on our brothers' wives when widowed? Shall we revive the old liberties taken by the Rishis and by the wives of the Rishis with the marital tie? Shall we revive the hecatombs of animals sacrificed from year's end to year's end and in which even human beings were not spared as propitiatory offerings to god? Shall we revive the Shakti worship of the left hand, with its indecencies and practical debaucheries? Shall we revive the *Sati* and infanticide customs or the flinging of the living men into the rivers or over rocks, or hook-swinging or the crushing beneath Jugganath car? Shall we revive the internecine wars no the Brahmins and Kshatriyas, the cruel persecution and degradatiof of the aboriginal population? Shall we require our Brahmins to cease to be landlords and gentlemen and turn into beggars and dependents upon the king as in olden times? These instances will suffice to show that the plan of reviving the ancient usages and customs

WILL NOT WORK OUR SALVATION

and is not practicable. If these usages were good and beneficial why were they altered by our wise ancestors? If they were bad and injurious how can any claim be put forward for their restoration after so many ages? Besides it seems to be forgotten that in a living organism, as society is, no revival is possible. The dead

and the buried or burnt are dead, buried and burnt once for all, and the dead past cannot, therefore, be revived except by a reformation of the old materials into new organized beings. If revival is impossible this reformation is the only alternative open to sensible people, and now it may be asked what is the principle on which this reformation must be based. People have very hazy ideas on this subject. It seems to many that it is the outward form which has to be changed, and if this change can be made, they think that all the difficulties in our way will vanish. If we change our outward manners and customs, and change our food and dress, sit in a particular way or walk in a particular fashion, our work according to them is accomplished. I cannot but think that much of the prejudice against the reformers is due to this misunderstanding. It is not the outward form but the inward forma, the thought and the idea which determines the outward form, that has to be changed if real reformation is desired. Now, what have been the inward forma or ideas which have been hastening our decline during the past three thousand years. These ideas may be briefly set forth as isolation, submission to outward force or power more than to the voice of the inward conscience, perception of factitious differences between men and men, due to heredity and birth, a passive acquiescence in evil or wrong doing, and a general indiffernece to secular well being, almost bordering upon fatalism. These have been

THE ROOT IDEAS OF OUR SOCIAL SYSTEM.

They have, as their natural result, led to the existing family arrangements, where the woman is entirely subordinated to the man, and the lower castes to the higher castes, to the length of depriving men of their natural respect for humanity. All the evils we seek to combat flow from the prevalence of these ideas. They are mere corollaries to these axiomatic assumptions. They prevent our people from realising that they really are, in all conscience, neither better nor worse from their fellows, and that the average man, whatever garb he may put on, is the worse for his assuming dignities and powers which do not in fact belong to him. As long as these ideas remain operative on our mind we may change our outward forms and institutions and be none the better for the change. These ideas have produced their results, and we must judge of their good or bad qualities, as St. Paul says, by their fruits. Now, that these results have been disastrous nobody disputes or doubts, and the lesson to be drawn for our guidance in the future from this fact is that the current of these ideas must be changed, and in the place of the old worship we must accustom ourselves and others to

WORSHIP AND REVERENCE NEW IDEALS.

In place of isolation we must have fraternity, or rather elastic expansiveness. At present it is everybody's ambition to pride himself upon being a member of the smallest community that can be conceived, and the smaller the number of those with whom you can dine or marry or associate the higher your purity and perfection. The purest person is he who cooks his own food and does not allow the shadow of his nearest friend to fall upon his cooked food. Every caste and every sect has thus a tendency to split itself into smaller castes and smaller sects in practical life. Even in philosophy it is a received maxim that knowledge and salvation are only possible for the esoteric few with whom only is true wisdom and power, and for the rest of mankind, they must be left to grovel in superstition and vice, with only a colouring of so-called religion to make them respectable.

NOW ALL THIS MUST BE CHANGED.

The new mould of thought must be cast as stated above in fraternity, or all-attracting expansiveness and cohesion in society. Increase your circle of friends and associates, slowly and cautiously if you will, but the tendency must be to turn our face towards a general recognition of the essential equality between man and man. That will beget sympathy and power. It will strengthen your own hands by the sense that you have numbers with you, and not against you, or, as your foolishly imagine, below you. The next idea which lies at the root of our helplessness is that we were always intended to remain children, to be subject to outside control, and never to rise to the dignity of self-control by making our conscience and our reason the sole guides to our conduct. All our past history has been a terrible witness to the havoc committed by this misconception. We are children, no doubt, but the children of God and not of man, and the voice of God in us is the only voice to which we are bound to listen. Of course, all of us cannot listen to that voice when we desire it, because from long neglect we have benumbed the faculty of conscience in us. With too many of us a thing is true or false, righteous or sinful, simply because somebody else has said that it is so. Duties and obligations are duties and obligations, not because we feel them to be so, but because somebody reputed to be wise has laid it down to be so. Of course, in small matters of manners and courtesies this outward dictation is not without its use. But when we abandon ourselves entirely to this helplessness, and depend on other wills, it is no wonder that we become as helpless as children. Now the new idea which should take its place is not the idea of rebellious independence and overthrow of all authority, but that of

FREEDOM RESPONSIBLE TO GOD ALONE.

Great and wise men in the past or in the present have a claim on our regard. But they must not come between us and our God —the Divine principle seated within everyone of us, high or low. It is this sense of self-respect, or rather of respect to the God in us which has to be cultivated, and it is a tender plant which takes years and years to cultivate it. But we have the capacity, and we owe it as a duty to ourselves to undertake the task. Reverence all human authority, pay your respects to all prophets and revelation but subordinate that reverence to the Divine command in us. Similarly men differ from men, and in natural capacities and aptitudes, and heredity and birth are factors of some importance in our development, but it is at the same time true that they are not the all important factors that we have learnt to regard them from sheer idleness as determining them by necessity. Heredity and birth explain many things, but neither they nor the law of Karma explain all things and what is worse they do not explain the mystery that makes man and woman what they really are—the reflections of the image of God. Our passions and our feelings, our pride and our ambition, lend strength to these factitious agencies and with their help, the doctrine of Karma, completes our conquest and enforces our surrender. Heredity and birth can be controlled and set back by a properly trained will, when this will is subservient to a higher will. This misconception is very hard to remove—perhaps the hardest of the old ideals—but removed it must be, if not in one life or generation, in many lives and in many generations if we are to rise to our full stature. The fourth old forma or idea to which I will allude here is our acquiescence in wrong or evil-doing as our inevitable condition of human life, about which we need not be very particular, as after all human

LIFE IS A VANITY AND A DREAM

and we are not much concerned with it. It is in fact atheism in its worst form No man or woman really ceases to be animal who does not perceive and realize that wrong and evil-doing, impurity and vice, crime and misery, and sin of all kinds is really our animal existence prolonged. It is the beast in us which blinds us to impurity and vice and makes them even attractive. There must be *nautches* in our temples, say our priests, because even the gods cannot do without their impure fairies. This is only a typical instance of our acquiescence in impurity. There must be drunkenness in the world, there must be poverty, and wretchedness, and tyranny, there must be fraud and force, there must be thieves and robbers and the law to punish them. No doubt these have been facts, and there is no use denying their existence. But in the name of all that is sacred and true do not acquiesce in them, do not hug these evils to your bosom and cherish them. Their contact is poison, and the worst poison, because it does not kill but corrupts men A healthy sense of the true dignity of our nature and of man's high destiny is the best corrective and antidote to this poison. I think I have said more than enough to suggest to your reflecting minds what it is that we have to reform. All admit that we have been de-formed. We have lost our stature, we are bent in a hundred places, our eyes lust after forbidden things, our ears desire to hear scandals about our neighbours, our tongue wants to taste forbidden fruit, our hands itch for another man's property, our bowels are deranged with indigestible food. We cannot walk on our feet, but require stilts or crutches. This is

OUR PRESENT SOCIAL POLICY,

and now we want this deformity to be removed, and the only way to remove it is to place ourselves under the discipline of